

UC-NRLF



B 3 184 541

Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation



AN INTRODUCTION
TO THE
MAITHILĪ DIALECT
OF
THE BIHĀRĪ LANGUAGE
AS SPOKEN IN
NORTH BIHĀR.

BY

GEORGE A. GRIERSON, C.I.E., Ph.D., D.Litt.,
*Honorary Member of the Asiatic Society of Bengal, of the American Oriental
Society, of the Nāgarī Pracārīṇī Sabhā, and of the Société Finno-
Ougrienne ; Foreign Associate Member of the Société Asiatique
de Paris ; Corresponding Member of the Königliche
Gesellschaft der Wissenschaften zu Göttingen ;
formerly of His Majesty's Indian
Civil Service.*

SECOND EDITION.

PART I.
GRAMMAR.

Calcutta :

PRINTED AT THE BAPTIST MISSION PRESS AND PUBLISHED
BY THE ASIATIC SOCIETY, 57, PARK STREET.

1909.

Repl

~~XC~~

~~8~~

~~22627~~

~~train~~

PK1813

G8

1909a

v.1

MAIN

In compliance with current copyright
law, U. C. Library Bindery produced
this replacement volume on paper
that meets ANSI Standard Z39.48-
1984 to replace the irreparably
deteriorated original

1998

PREFACE TO THE SECOND EDITION.

When I undertook the preparation of this second edition of my Maithili Grammar, my intention was to do little more than to arrange a corrected reprint of the first edition published in 1881. I soon found that the necessary corrections were so heavy and so important that the whole work had to be recast. It has, in fact, been rewritten.

When the first edition was prepared, the only specimens of literary Maithili available were those then in my possession, and subsequently published in my Maithili Chrestomathy. Since then more literary materials have been discovered and have been made available to students. These have all been carefully worked through by me, and, as a result, I have been able to give in the present edition of the Grammar a fairly complete set of examples of the manner in which the various forms are employed. The examples are not absolutely complete, for I have rigidly confined myself to passages taken from actually existing literature. With the exception of a few reproduced from the first edition, not a single example has been made up for the purpose of illustration.

The second edition has been prepared in England, and I have not had the advantage of further native assistance; but, on the other hand, I have fully utilized my notes which have been accumulating during the past twenty-five years. As compared with the former edition, the book represents a quarter of a century's progress in the study of an interesting and by no means easy dialect.

GEORGE A. GRIERSON.

CAMBERLEY,
June 11th, 1906.

CONTENTS.

				PAGE
Preface to the Second Edition	...	...	...	iii
Introduction	...	...	...	ix

PART I.

ALPHABET AND VOCABULARY.

Chapter I.—The Alphabet	...	...	...	1
§ 1—4. Alphabets	...	...	...	1
§ 5—27. Pronunciation	...	...	...	2
§ 5 ff. Vowels ...	...	...	...	2
§ 20 ff. Consonants	...	...	...	9
§ 28—31. Accentuation	...	...	...	14
§ 32—35. Rule of the Short Antepenultimate	...	...	...	15
Chapter II.—Vocabulary	...	...	...	17

PART II.

DECLENSION.

Chapter I.—Formation of Nouns	...	...	...	20
§ 41—50. Equivalent Forms of Nouns	...	...	...	20
§ 51—73. Nominal Suffixes	...	...	...	24
Chapter II.—Gender, Number and Case	...	...	...	43
§ 74. Gender ...	...	...	...	43
§ 75—77. Number ..	...	...	...	43
§ 78. Organic Cases	...	...	...	44
§ 79. Inorganic Cases	...	...	...	45
§ 80—84. Oblique Form	...	...	...	45
85—93. Formation of Cases	...	...	...	52
Chapter III.—Declension of Nouns	...	...	...	56
§ 94—96. Preliminary	...	...	...	56
§ 97, 98. Declension of Class I	...	...	...	57
§ 99. " Class II	...	...	...	60
§ 100-103. " Class III	...	...	...	61

	PAGE
Chapter IV.—Adjectives and Gender generally	63
§ 104-106. Preliminary	63
§ 107-119. Special Rules	64
§ 120-122. Comparison of Adjectives	70
§ 123-126. Numerals	70
Chapter V.—Pronouns	73
§ 127, 128. Preliminary	73
§ 129. Old Oblique Form	73
§ 130. Modern Oblique Form	74
§ 131. Plural	75
§ 132. Honorific Forms of Second Person	76
§ 133. Use of Old Oblique Form	76
§ 134. Use of Genitives	76
§ 135. General Rules of Declension	78
§ 136-139. Personal Pronouns... ..	79
§ 140. The Reflexive Pronoun	83
§ 141-150. Demonstrative Pronouns and Pronoun of the Third Person	84
§ 151-160. Relative and Correlative Pronouns	91
§ 161-164. Interrogative Pronouns	99
§ 165-172. Indefinite Pronouns	102
§ 173. Derivative Pronominal Forms	106

PART III.

CONJUGATION.

Chapter I.—Preliminary	108
§ 174-176. General Remarks	108
§ 177-185. Root, Verbal Nouns, and Participles	109
§ 186—End of Chapter. Finite Tenses	114
§ 186. Gender	114
§ 187. Long and Redundant Forms	115
§ 188, 189. Number. Non-honorific and Honorific Forms	116
§ 190. Person	120
§ 191, 192. Rule of Attraction	120
§ 193. Other Personal Terminations	122
§ 194. Tenses	125
§ 197. Old Present	127
§ 198. Present Conditional	130

	PAGE
§ 199. Imperative	132
§ 200. Respectful Forms	13
§ 201-204. Future... ..	136
§ 205, 206. Past Conditional	143
§ 207. Present and Imperfect Indicative	146
§ 208-211. Past Indicative	146
§ 212. Perfect and Pluperfect Indicative	153
Chapter II.—Verbs Substantive and Auxiliary... ..	158
§ 213. Preliminary	158
§ 214-218. √अह् ach	158
§ 219. √अह् ah	164
§ 220-222. √थिक् thik	164
§ 223, 224. √रह् rah	168
§ 225. Summary	171
§ 226. The √हो hō, as a Verb Substantive and as an Auxiliary Verb	172
Chapter III.—Periphrastic Tenses	173
§ 227. Preliminary	173
§ 228-230. Present Indicative... ..	173
§ 231-233. Imperfect Indicative	181
§ 234-237. Perfect Indicative	186
§ 238-240. Pluperfect Indicative	190
§ 241. The √हो hō, as an Auxiliary	192
Chapter IV.—Conjugation of the Regular Verb	193
§ 242. * Preliminary	193
§ 243-263. Paradigms of the Transitive √देख dēkh	194
§ 264-268. Paradigms of the Intransitive √सूत sūt	209
Chapter V.—Vocalic Roots	214
§ 269. Preliminary	214
§ 270-284. Roots in आ ā and अब् āb	214
§ 285-294. Roots in इ i and ई ī	232
§ 295. Roots in ए ē	243
§ 296-304. Roots in ऊ ū and औ ō	243
Chapter VI.—Irregular Verbs	250
§ 305. Preliminary	250

	PAGE
§ 306, 307. The √कर <i>kar</i> and √धर <i>dhar</i> ...	251
§ 308, 309. The √मर <i>mar</i> ...	254
§ 310, 311. The √जा <i>jā</i> ...	255
§ 312, 313. The √आब <i>āb</i> ...	257
§ 314-321. The √दे <i>dē</i> and √ले <i>lē</i> ...	259
§ 322-330. The √हो <i>hō</i> ...	273
Chapter VII.—The Passive Voice ...	283
§ 331. The Regular Passive ...	283
§ 332. Passive with √पड़ <i>par</i> ...	283
§ 333. Potential Passive ...	284
Chapter VIII.—The Formation of Transitive and Causal Verbs ...	284
§ 334-339. Rules of Formation ...	284
Chapter IX.—Compound Verbs ...	289
§ 340, 341. Preliminary ...	289
§ 342-344. Intensives ...	290
§ 345. Potentials ...	293
§ 346. Completives ...	293
§ 347. Permissives ...	294
§ 348. Acquisitives ...	294
§ 349. Inceptives ...	294
§ 350. Desideratives ...	295
§ 351. Continuatives ...	296
§ 352-354. Staticals and quasi-Staticals ...	296

PART IV.

INDECLINABLES.

§ 355. Adverbs ...	299
§ 362. Postpositions ...	302
§ 363. Conjunctions ...	302
§ 364. Interjections ...	303
Errata ...	304
Appendix. Table showing the various alphabets used in Mithilā ...	} at end.
Specimens of the Alphabets ...	

INTRODUCTION.

In submitting the following somewhat full grammar of the Maithili dialect to the Asiatic Society of Bengal, I wish to explain the sources of my information.

They may be divided into two classes—

1st—Forms obtained by translating into Maithili.

2nd—Forms obtained by translating from Maithili.

The first I obtained as follows: I printed paradigms of all the forms in Hindi and Sanskrit Grammar and circulated them as widely as possible amongst the paṇḍits, village school masters, and educated native gentlemen of Northern Mithilā, with directions to give the exact translation of each of these forms in their own native language.

I was enabled, in this way, to collect some fifty most useful books of forms, supplied by representatives of all classes of society, from the village *guru*, who knew little more than the herd-boys he taught, to the most learned paṇḍits of Mithilā. I am glad to say that the utmost interest was taken in my design, for the people are proud of their language and were pleased at the idea of its being made a polite one by obtaining the honour of print. These books of paradigms formed the basis of this grammar. They were compared with each other; and where one was found wanting, another supplied the deficiency. At the same time, it must not be imagined that they showed many mutual discrepancies: on the contrary, considering the many varied sources from which they were derived, their unanimity was wonderful and justifies me in hoping that what I here publish will be found fairly accurate.

With regard to the forms obtained by translating from Maithili, they were obtained in various ways. In cutcherry I collected myself a large number of words from the mouths of the witnesses who came in from a distance. These I found very

useful in checking the books of forms above referred to. I also collected a number of country songs, which afforded invaluable materials when properly sifted.

From these two sources, aided by the practical knowledge possessed by myself and one or two native friends, the following grammar has been compiled. I wish I could believe that it is thoroughly accurate ; all I can say is that we have done our best to make it as accurate as possible.

The above was what I said about the first edition. During the twenty-five years which have since elapsed, I have had frequent opportunities of checking my statements on the spot, and, when necessary, of correcting them. A large mass of notes on the language has also accumulated, and the results of all these have been incorporated in the present edition.

The *Chrestomathy*, published in Part II of the first edition, contained all the Maithili literature then known to me. Its most important contents were the *Song of Salhēs*, the *Song of the Famine*, a collection of poems attributed to Vidyāpati Thakkura, and another of poems by Harṣa Nātha. Since then the following Maithili works have been published : *Twenty-one Vaishṇava Hymns*, Manbōdh's *Haribans*, the *Git Dinā Bhadrīk* and the *Git Nebārak*, all edited by the present writer. An excellent *Rāmāyaṇa* and a translation into Maithili of Vidyāpati's Sanskrit *Puruṣa Parikṣā* have also been composed by Paṇḍit Chandra Jhā, and have been printed and published in Darbhanga. All these have been carefully worked through by me, and have furnished innumerable examples of the various forms given in the grammar.

Maithili is one of the three dialects,—Maithili, Magahī, and Bhojpuri—of the Bihārī language. Roughly speaking, we may say that Maithili occupies North Bihār, east of the river Gaṇḍak, although towards the east it has crossed the Ganges and is spoken in parts of South Bihār. Magahi occupies South Bihār, east of the Sōn, and the northern of the two plateaux of Chota Nagpur. Bhojpuri occupies the southern plateau of Chota Nagpur and the the country north and south of the Ganges as far west as, say, Benares. Maithili and Magahī are much more closely related to each other than either is to Bhojpuri. Indeed, the last named might almost be called a separate language. The approximate number of the speakers of each, each in its own habitat, are:—

Maithili	...	...	...	10,000,000
Magahi	...	...	...	6,240,000
Bhojpuri	...	...	...	20,000,000
Total				36,240,000

Besides these there are speakers of the various Bihārī dialects scattered all over Northern India and even in the Deccan.

Turning more specially to Maithili, the standard form of the language is that spoken in the Madhubani subdivision of the Darbhanga district, and in the adjoining portion of the district of Bhagalpur. It is this form which is described in the present grammar. The other forms of the dialect are described in the present writer's *Seven Grammars* quoted below.

The following account of the Maithili dialect, as a whole, is taken from the Vol. V² of the Linguistic Survey of India :—

Maithili or Tir^ahutiya is, properly speaking, the language of Mithilā or Tairabhukti (the ancient name of Tirhut). According to the Mithilā-māhātmya, a Sanskrit work of considerable repute in the territory which it describes, Mithilā is the country bounded on the north by the Himālaya, on the south by the Ganges, on the west by the river Gandak, and on the east by the river Kosi. It thus includes the British districts of Champaran, Muzaffarpur and Darbhanga, as well as the strip of the Nepal Tarai, which runs between these districts and the lower ranges of the Himālaya. The districts of Muzaffarpur and Darbhanga originally formed one district called Tirhut, and that name is still used as a convenient appellation for the country included in these two districts. At the present day, the language of the greater portion of Champaran is a form of Bhojpuri and not Maithili, but, with that exception, Maithili is spoken over the whole of this tract. It has also extended east of the river Kosi, and occupies the greater part of the district of Purnea. It has moreover crossed the Ganges, and is now spoken over the whole of the South-Gangetic portion of the Bhagalpur District, over the eastern portion of the South-Gangetic portion of the Monghyr District, and in the north and west of the Sonthal Parganas.

Maithili is spoken in its greatest purity by the Brāhmaṇas of the north of the Darbhanga and Bhagalpur districts, and by

those of western Purnea. These men have a literature and traditions that retarded the corruption of the dialect. It is also spoken with some purity, but with more signs of the wearing away of inflexions, in the south of the Darbhanga District, and in those portions of the Monghyr and Bhagalpur Districts which lie on the northern bank of the Ganges. This may be called Southern Standard Maithili. To the east, in Purnea, it becomes more and more infected with Bengali, till, in the east of that District it is superseded by the Siripurīā dialect of that language which is a border form of speech, Bengali in the main, but containing expressions borrowed from Maithili, and written, not in the Bengali character, but in the Kaithī of Bihār. The Maithili spoken in Purnea may be called Eastern Maithili.

South of the Ganges, Maithili is influenced more or less by the Magahī spoken to its west, and, partly also by Bengali. The result is a well-marked dialect, locally known as *Chikā-chikī bōlī*, from its frequent use of the syllable 'chik,' the base on which the Verb Substantive is conjugated.

The Maithili spoken in the Muzaffarpur District, and in a strip of country on the western side of Darbhanga, is strongly infected by the neighbouring Bhojpuri spoken in various forms in the adjacent district of Saran and in the greater part of Champaran. So much is this the case, that, as spoken by some people, it is difficult to say whether the dialect is Maithili or Bhojpuri. It may be called Western Maithili.

The Musalmāns of Mithilā do not all speak Maithili. In Muzaffarpur and Champaran, they speak an altogether different dialect, closely allied to the language of Oudh. It is locally known as *Shākhāī* or as *Musalmānī*, and is sometimes called *Jolahā Bōlī*, after the caste which forms one of the most numerous Musalmān tribes, according to popular opinion, of the locality. The true *Jolahā Bōlī*, however, is the language spoken by the Musalmāns of Darbhanga, which is a form of Maithili, though somewhat corrupted by the admission of Persian and Arabic words to its vocabulary.

The number of people who speak each form of Maithili is as follows :—

Number of Sub-dialect.			Number of Speakers.
Standard	...	...	1,946,800
Southern Standard	...	...	2,300,000
Eastern	...	...	1,302,300
Chikā-chiki	...	...	1,719,781
Western	...	...	1,783,495
Jolahā	...	...	337,000
Total number of speakers of Maithili in Maithili-speaking districts ...			9,389,376

These figures do not include the speakers of Maithili in the Nepal Tarai, concerning whom no figures are available. Under any circumstances, therefore, we shall be justified in assuming that at least ten million people speak Maithili in the country of which it is the vernacular.

The number of persons who speak Maithili in other parts is unknown. All that we can say is that, in Bengal and Assam, they have been estimated as amounting to about 275,000 people. They are not so numerous in other provinces.

Maithili is the only one of the Bihārī dialects which has a literary history. For centuries the paṇḍits of Mithilā have been famous for their learning, and more than one Sanskrit work of authority has been written by them. One of the few learned women of India whose name has come down to us was Lakhimā Ṭhakkurāṇī, who, according to tradition, lived at the end of the 14th century A.D. Nor was the field of vernacular literature neglected by them. The earliest vernacular writer, of whom we have any record, was the celebrated Vidyāpati Ṭhakkura or Ṭhākur, who graced the court of Mahārājā Śiva Simha of Sugāonā, and who flourished in the middle of the 15th century. As a writer of Sanskrit works he was an author of considerable repute, and one of his works, translated into Bengali, is familiar as a text-book, under the name of the *Puruṣa-parīkṣā*, to every student of that language. But it is upon his dainty songs in the vernacular that his fame chiefly rests. He was the first of the old master-singers whose short religious poems, dealing principally with Rādhā and Kṛiṣṇa, exercised such an important influence on the religious

history of Eastern India. His songs were adopted and enthusiastically recited by the celebrated Hindu reformer Caitanya, who flourished at the beginning of the sixteenth century, and, through him, became the house-poetry of the Lower Provinces. Numbers of imitators sprung up, many of whom wrote in Vidyāpati's name, so that it is now difficult to separate the genuine from the imitations, especially as in the great collection of these Vaiṣṇava songs, the *Pada-kalpa-taru*, which is the accepted authority in Bengal, the former have been altered in the course of generations to suit the Bengali idiom and metre. The *Pada-kalpa-taru* was the only record that we had of the poet's vernacular works, till, in the first edition of the *Maithilī Chrestomathy*, the present writer was enabled to publish a collection of songs attributed to Vidyāpati, which he collected in Mithilā itself, partly from the mouths of itinerant singers and partly from manuscript collections in the possession of local paṇḍits. That all the songs in this collection are genuine is not a matter capable of proof, but there can be little doubt that most of them are so, although the language has been greatly modernised in the course of transition from mouth to mouth during the past five centuries. A larger collection of these songs has been made by Babu Nagendra Nāth Gupta, and will, it is believed, shortly be published.

Vidyāpati Thakkura or, as he is called in the vernacular, Bidyāpati Thākur, had many imitators in Mithilā itself, of whom we know nothing except the names of the most popular, and a few stray verses. Amongst them may be mentioned Umāpati, Nandīpati, Mōda-narāyaṇa, Ramāpati, Mahīpati, Jayānanda, Caturbhuja, Sarasa-rāma, Jayadēva, Kēśava, Bhañjana, Cakrapāṇi, Bhānunātha, and Haṣanātha or, in the vernacular, Harkh-nāth. The last two were alive when the present writer was in Darbhanga thirty years ago.

Amongst other writers in Maithili may be mentioned Manbōdh Jhā, who died about the year 1788 A.D. He composed a *Haribans*, or poetical life of Kṛṣṇa, of which ten cantos are still extant, and enjoy great popularity.

The drama has had several authors in Mithilā. The local custom has been to write the body of a play in Sanskrit, but the songs in the vernacular. The best known of these plays are as follows. None of them has been published.

The *Pārijāta-haraṇa*, and the *Rukmiṇī-pariṇaya*, both by Vidyāpati Ṭhakkura.

The *Gaurī-pariṇaya* by Kavi-lāla.

The *Uṣā-haraṇa* by Harṣanātha above mentioned.

The *Prabhāvatī-haraṇa* by Bhānnātha above mentioned.

Under the enlightened guidance of the late Mahārāja of Darbhanga, there has been a remarkable revival of Maithili literature during the past few years. At least one author deserving of special note has come to the front, Candra Jhā, who has shown remarkable literary powers. He has written a *Mithilā-bhāshā Rāmāyaṇa*, and a translation, with an edition of the original Sanskrit text, of the *Puruṣa-parīkṣā* of Vidyāpati Ṭhakkura, both of which will well repay the student by their perusal.

No translation of any part of the Bible into Maithili has been issued by the Bible Society, nor is that language included amongst those into which the Serampore missionaries translated the Scriptures. At the same time, if an article in the *Calcutta Review* is to be believed, the first translation of any portion of the Bible into any language of Northern India was that of the Gospels and Acts, made into the Chikā-chiki dialect of Maithili, by Father Antonio, at the end of the eighteenth century. The only other translations with which I am acquainted are versions of the Sermon on the Mount, and other short portions of Scripture, made about thirty years ago by Mr. John Christian, and published at Monghyr.

Authorities—

I.—EARLY REFERENCES.—The earliest reference which I can find to Maithili or Tirhutiyā is in Amaduzzi's preface to Beligatti's *Alphabetum Brammanicum*, published in 1771. This contains a list of Indian languages amongst which is 'Tourutiana.'

Colebrooke in his famous essay on the Sanskrit and Prakrit languages written in the year 1801, is the first to describe Maithili¹ as a distinct dialect. He points out its affinity with Bengali, discusses the written character used by the Brāhmaṇs, and adds, 'as the dialect of Mithilā has no extensive use, and does not appear

¹ *Asiatic Researches*, Vol. VII (1801), pp. 199 ff. Reprinted in his *Essays*. Ed. 1873, p. 26.

to have been at any time cultivated by elegant poets, it is unnecessary to notice it any further in this place.' Since then,¹ like the other dialects of Bihār, Maithili remained unnoticed and forgotten, till Mr. Fallon gave a few specimens of it in the *Indian Antiquary*² in the year 1875. In the preceding year, it is true, some examples of the dialect were given in Sir George Campbell's *Specimens*,³ but they are there classed as some of many dialects of Hindi spoken in Bihār. Indeed, at this time it was the general belief that, all over Bihār, the language spoken was a corrupt form of Hindi, whereas, as Colebrooke had long previously pointed out, it was much more nearly allied to Bengali than to the Hindi of the North-Western Provinces. Matters remained in this state, till the first edition of the present Maithili grammar appeared in the year 1880-81.

II.—GRAMMARS—

Beside the present work, reference may be made to the following:—

HOERNLE, A. F. R.,—*A Grammar of the Eastern Hindī compared with the other Gaudian Languages*. London, 1880. In this Grammar, Dr. Hoernle recognized Maithili as a dialect distinct from Hindī. He was able to give some specimens of its grammatical forms, but no published materials were then available.

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-Dialects of the Bihārī Language*. Part I, *Introductory*, Calcutta, 1883; Part IV, *Maithil-Bhojpūrī Dialect of Central and South Muzoŕfarpur*, 1884; Part V, *South Maithilī Dialect of South Darbhanga, North Munger, and the Madhepūrā Subdivision of Bhagalpūr*; Part VI, *South Maithil-Māgadhī Dialect of South*

¹ Note, however, Aimé-Martin's *Lettres édiŕiantes et curieuses*, Paris, 1840. In Vol. II, p. 295, when describing the languages of India, he says, 'le Marthila (sic) se retrouve dans Neypal.'

² Vol. IV (1875), p. 340.

³ *Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier*, Calcutta, 1874. The specimens given are headed, 'Vernacular of West Tirhoot,' 'Vernacular of East Tirhoot,' and 'Vernacular of West Purneah (Hindee),' respectively. They will be found on pp. 60 ff.

Munger and Bárh Subdivision of Patna ; Part VII, South Maithili-Bengálí Dialect of South Bhagulpúr ; Part VIII, Maithil-Bangálí Dialect of Central and Western Puraniyá.

KELLOGG, The Rev. S. H.,—*A Grammar of the Hindí Language in which are treated . . . the colloquial dialects of Maithila (sic), etc., with copious philological notes.* Second Edition, Revised and Enlarged. London, 1893. (The first edition does not deal with Maithili).

The Maithili portion of Dr. Kellogg's work is confessedly based on the grammars of the present writer.

III.—DICTIONARIES—

GRIERSON, G. A.,—Besides the vocabulary attached to the Maithili Chrestomathy, there is one in the edition of Manbōdh's Haribans mentioned below.

HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language.* Part I, Calcutta, 1885 ; Part II, 1889. Only two parts issued.

IV.—GENERAL LITERATURE—

Regarding Vidyāpati, see Beames, *The Early Vaishnava Poets of Bengal*, *Indian Antiquary* ii, 1873, p. 37, and the same author's *On the Age and Country of Bidyāpati*, *ibid.* iv, 1875, p. 299. See also the Bengali Magazine entitled the *Baṅga-darśana*, Vol. iv, for Jaishṭha, 1282, Bg. san, pp. 75 and ff: Also the present writer's *Vidyāpati and his Contemporaries*, in *Indian Antiquary*, Vol. xiv, 1885, p. 182 ; Eggeling, *Catalogue of Sanskrit MSS. in the India Office Library*, Part iv, No. 2864; and the present writer in the *Proceedings of the Asiatic Society of Bengal*, for August, 1895. Also the present writer *On Some Mediæval Kings of Mithilā*, in *Indian Antiquary*, Vol. xxviii, 1899, p. 57. Also Nagendra Nāth Gupta, *Vidyāpati Thākur* in J.A.S.B., Vol. lxxiii, Pt. I, Extra No. 1904, pp. 20 ff., and the present writer in J.A.S.B. [N. S.], Vol. i (1905), p. 228. The following contain editions of the Bengali recension of the poet's works. *Vidyāpati-kṛita-padāvalī*, edited by Akshaya Chandra Sarkār. Chinsurah, 1285, Bg. s. *Vidyāpatir Padāvalī*, Edited with an Introduction by Sārādā Charaṇ Maitra. Second Edition, Calcutta, 1285, Bg. s. *Prāchīna Kāvya Saṁgraha*, Part I, Edited by Akshaya Chandra

Sarkār. Calcutta, 1291, Bg. s. Up to the date of writing the only edition of the Mithilā recension is that in the Maithili Chrestomathy.

For the benefit of those who wish to study Maithili, the following is a list of the principal works that have been published in the language.

Besides the text in the Maithili Chrestomathy we have :—

Twenty-one Vaishṇava Hymns. Edited and translated by the present writer. *Journal of the Asiatic Society of Bengal*, Vol. liii, 1884, Special Number, pp. 76 and ff.

Manbodh's Haribans, Edited and translated by the same. *Ibid.* Vol. li, 1882, pp. 129 and ff., and Vol. liii, 1884, Special Number, pp. 1 and ff.

Selected Specimens of the Bihārī Language, Part I, The Maithili Dialect. The Git Dinā Bhadrīk, and the Git Nebārak. Edited and translated by the same. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. xxxix, 1885, pp. 617 and ff.

Vidyāpati's *Puruṣa-parīkṣā*, Edited, and translated in prose and verse into Maithili, by Candra Jhā. Darbhanga, Rāj Press. Sākē 1810.

Mithilā-Bhāṣā Rāmāyaṇa, by Candra Jhā. A version of the story of the Rāmāyaṇa in Maithili verse. Darbhanga, Union Press. San 1299 Fasli.



MAITHILĪ GRAMMAR.

PART I.

ALPHABET AND VOCABULARY.

CHAPTER I.

THE ALPHABET.

1. The Alphabets in use in Mithilā are three—The Dēva-nāgarī, the Maithilī, and the Kaithī. The first is familiar to every reader of this, and need not be described here. In Mithilā it is not much used in common life, and seldom even in manuscripts.

2. The Maithili is the character used by the Maithil Brāhmaṇs, both in the affairs of common life, and in their sacred books. Few of the Brāhmaṇs, who are not professed paṇḍits, can read the Dēva-nāgarī character. The Maithili character is also affected by Maithil Kāyasthas, who pretend to be better educated than their fellows. The Maithili character is nearly the same as that of Bengali, differing only in one or two letters.

3. The Kaithi character is that in general use throughout Mithilā by all educated persons who are not Brāhmaṇs. It is a corruption of the Dēva-nāgarī, and can be written much faster than the latter, even as fast as *shikasta* Urdū. There was a clerk in my office in Madhubani, who could write excellent Kaithī more quickly than even the most practised of the old “Persian” muharrirs. Besides the speed with which it can be written, it has the advantage of thorough legibility. It is the official character employed in Government offices throughout Bihār and Chutiā Nāgpur.

4. A lithographed comparative table, giving specimens of these three alphabets, will be found at the end of this Grammar.

Pronunciation.

(a) *Vowels.*

5. The vowels should be pronounced as in Sanskrit, with the following exceptions:—

6. The vowel *a* has four distinct sounds, not two, as in Sanskrit. In Sanskrit we have अ *a* and आ *ā*. In Maithilī each of these has developed into a pair, a short and a long. The sound of short अ *a* is peculiar. It is not so broad as that of the corresponding vowel in Bengali, but on the other hand it is broader than the neutral vowel in Hindi. We may describe it as something between the *o* in ‘cob,’ and the *u* in ‘cub,’ or as the short sound corresponding to the long *a* in the word ‘all.’ From this has developed a long sound almost exactly like that of the *ā* in ‘all.’ This long sound is nearly confined to the termination of the second person in verbs, and is due to the influence of a *u* which once followed it, but has now disappeared. Thus, the termination अह *āh* is derived from an older अहु *ahu*. The sound is not usually represented in native writing but is commonly written merely as अ *a*. When it is desired to show it in writing it is sometimes represented by the mark of length ङ above the line, and sometimes by the *visarga* ∴. Thus देखङ् or देखः. I shall in these pages employ the former sign, and in transliteration, I shall adopt the sign *ā*, which is the character used for this sound in the publications of the Assam Government, and has been borrowed from Swedish.

7. Just as a long अ *ā* sound has been developed from अ, so a secondary short *a*-sound has been developed from आ *ā*. Ordinarily speaking, this letter is pronounced as the *a* in ‘far.’ Sometimes, according to the rule of the short antepenultimate to be described below (see § 32 and ff.), it has to be shortened, and is then pronounced like the *a* in ‘farrier.’ In native writing it is not customary to indicate this sound, an ordinary आ *ā* being usually written in its place. Some writers, however, use अ *a* for this sound, instead of आ. In the following pages, I shall indicate it, in the

Dēva-nāgarī character, by the short mark ¹ written above the line. Thus मारलै, I killed. In transliteration I shall indicate it by the sign *ā*. Native scribes would write this word either मारलै or मरलै. This short अ *ā* has a great tendency to be weakened to अ *a*, and it may be taken as a general rule that, unless ambiguity would ensue it does usually become अ *a*. Thus the long form of पानि *pānī*, water, is properly पानिया *pāniyā*, but is usually पनिया *pāniyā*. On the other hand, 'I killed,' is always pronounced मारलै *mār^alai*, and never मरलै *mar^alai*, however it is written, because the latter pronunciation would lead to ambiguity, मरलै *mar^alai* properly meaning 'he died.'

8. The rule for the pronunciation of a final *a* is the same as in Hindi. As a general rule, it is silent in prose as in गुण pronounced *guṇ*, not *guṇa*; फल *phal*, not *phala*. In other terms these words are practically monosyllables, and the final silent *a* is not counted as a syllable in applying phonetic rules depending on the number of syllables in a word (see §§ 28 and ff., 32 and ff.). Similarly सफल *saphal* must be treated as a dissyllable, not as a trisyllable, and so on. In transliteration this final silent *a* will be omitted in the following pages in writing prose. In poetry it is pronounced and will therefore be represented in transliteration.

In a few cases a final *a* is pronounced even in prose. When there is any doubt, I shall indicate it in the Dēva-nāgarī character by the sign *o*, and in transliteration I shall, when so pronounced, always write it in full. The most important cases in which it is pronounced are :—

- (i) Original monosyllables, such as न *na*, not.
- (ii) Words in which the final *a* is necessary for enunciation, as in शास्त्रं *śāstra*, a holy book; प्रियं *priya*, dear; ग्रन्थं *grāhya*, acceptable (see § 26).
- (iii) A few verbal forms, in which it is really *ā*, as in देखिई *dēkhiā*, be pleased to see; देखि कै *dēkhī-kā*, having seen.

9. When two words are compounded, the final *a* of the first member reappears and is pronounced very lightly. Thus फलदायक

(फल *phal* + दायक *dāyak*) is pronounced *phal^adāyak*, in which the ^a is hardly audible, very like the Hebrew *sh^awā mobile*.

The same imperfect *a* also occurs in many polysyllabic words in the syllable after the accent, when not final. Thus हमरा *hām^arā*, me; देखब^ह *dēkh^abāh*, you will see (but देखब *dēkhab* with the *a* fully pronounced as it is in the final syllable); देखल *dēkhal* or देखलिऐ *dēkh^aliai*, I saw. As above shown, I represent this imperfect vowel in transliteration by a small ^a above the line. I have not thought it necessary to indicate it in the Dēva-nāgarī character. Natives never do so.

In poetry, the final silent *a*, and this imperfect ^a are always fully pronounced. We thus have, in poetry, *guṇa*, *phala*, *saphala*, *phaladāyaka*, *hamarā*, *dekhābāh* (or, more usually, the older form *dekhābahu*), *dēkhāba*, *dēkhāla* and *dēkhāliai*.

10. The short vowels इ *i* and उ *u*, when final in prose are also, as a rule, only half-pronounced. They may then be compared, in this respect, to the 'compound *sh^awās*' of Hebrew, which, however, occur at the beginning, not at the end, of a syllable. They are not absolutely silent, but (as in Sindhi, Kāśmīrī, and Dravidian languages) are barely audible. Natives make no attempt to indicate in writing the extreme shortness of these vowels. As the matter is of some importance, I shall in the following pages indicate the fact by the sign for *virāma* () placed under the vowel-sign. In transliteration I shall indicate it by small letters above the line. Thus, अइ *achⁱ*, he is; देखथु *dēkhat^hu*, let him see. As in the case of the final absolutely silent *a*, these imperfect ⁱ and ^u are not counted as forming syllables in applying the rule of the short antepenultimate (§ 32). For the purposes of that rule देखथु *dēkhat^hu* is a word of two syllables.

There are exceptions in which a final *i* is pronounced as a full vowel. These are:—

(i) The final *i* of the plural termination अनि *ani*, as in लोकनि *lok^ani* (not लोकनि *lōkanⁱ*) people, the plural of लोक *lōk*, a person.

(ii) The final *i* of masculine nouns, as in पानि *pāni*, water; मानि *māni*, proud (not पानि *pānⁱ*, मानि *mānⁱ*).

(iii) A final *i* preceded by a vowel, as in हलुकार *halukāi*, lightness (not हलुकार *halukāi*).

These imperfect vowels are frequently nasalised by *anunāsika*. Thus देखितहि *dekhitaḥ*, immediately on seeing; देखलहु *dekhlah*, I saw.

In poetry these imperfect *i* and *u* are fully pronounced, thus *achi*, *dēkhathu*.

11. As in the case of आ *ā*, the vowel ए *ē* has two sounds, a short and a long. The long sound is the one with which we are familiar in Sanskrit, something like that of the *a* in 'mate.' The other is the corresponding short sound, something like that of the *e* in 'met.' Natives make no distinction between these two sounds in writing. In the following pages, the long sound will be represented by ए or, when non-initial, by ̄, and the short sound by ॢ or, when non-initial, by ̇. In transliteration I shall represent them by *ē* and *e* respectively.

It should be noted that ॢ *e* and ए *ē* are freely interchangeable. Thus, we may either have पॢताह *paṭtāh* or एताह *paītāh*, he will see. Northern Maithili, as a rule, prefers to use ॢ *e*.

12. In an exactly similar way, there is a pair of long and short *o* sounds. The long is the Sanskrit ओ *ō*, and is sounded like the second *o* in 'promote.' The short has the sound of the first *o* in the same word, and will be represented in the following pages by ओ or, when non-initial, by ो. The corresponding transliteration will be *ō* and *o*, respectively. Native writers make no distinction between these two sounds, representing both by ओ. As in the case of ॢ *e* and ए *ē*, ओ *ō* and उ *u* are freely interchangeable, ओ *o* being usually preferred in the north and उ *u* in the south. Thus, we have either पओलहु *paōlah* or पउलहु *paūlah*, I obtained.

13. In Sanskrit the vowels ऐ *āi* and औ *āu* are really diphthongs made up of आ + इ *ā + i* and आ + उ *ā + u*, respectively. Their origin is therefore *āi* and *āu*, and the pronunciation is distinctly long. We may compare the pronunciation of the *ai* in the English word *aisle*, and of the *ou* in the English word 'our.' In Maithili these sounds only occur in words directly borrowed

from Sanskrit as in कैकेयी *Kāikēyī*, औषध *auṣadh*. In Maithilī these letters invariably represent an older अ + इ (or ए) *a* (not *ā*) + *i* (or *e*) and अ + उ (or औ) *a* (not *ā*) + *u* (or *o*) respectively. In fact, at the present day native writers sometimes write ऐ and औ and sometimes अइ or अए, अउ or अऔ. Thus they write the present participle of the root देख *dēkh*, see, sometimes देखैत (or in this book देखैत *dekhaiṭ*) and sometimes देखइ (or in this book देखइत *dekhaiṭ*). I have even, on occasions, seen the word spelt देखयित, in which the य is merely a fulcrum for carrying the ि much as *aliṭ* is employed in Hindōstānī. Again 'I shall obtain' is written पइबै (or in this book पइबै *paibai*), परबै (or in this book पएबै *paṛbai*), or पैबै (or in this book पैबै *paibai*). Similarly they indicate 'he will obtain.' by पउताइ (or in this book पउताइ *paūtāh*), पओताइ (or in this book पओताइ *paōtāh*) or पोताइ (or in this book पोताइ *pautāh*). Native writers make no distinction between the Sanskrit and Maithilī *ai* and *au*. Both *ai* sounds they represent, in the Sanskrit fashion by ऐ, and both *au* sounds by औ. As, however, the Maithilī sounds are shorter both by origin and in pronunciation, I represent the short sounds by ऎ (or, when non-initial, by ॲ), and by औ (or, when non-initial by ॳ), respectively. In transliteration, I represent the long sounds by *āi* and *āu*, and the short sounds by *ai* and *au*.

It is important to note that the Maithilī ऎ *ai* and औ *au* are merely alternative graphic representations of अइ *aī* or अए *aē* and अउ *aū* or अऔ *aō*, respectively. This rule must be borne in mind in counting syllables for applying the rule of the short antepenultimate (§ 33, ii) in which both ऎ *ai* and औ *au* count each as *two* syllables. Thus, the word देखैत *dekhaiṭ*, seeing, must be considered as a word of three syllables, viz., दे *de* + ख *kha* + इत *it*, and not as one of two.

As, whatever the method of writing employed may be, the

pronunciation of अइ and ऐ and of अउ and औ is in each case identical, I shall in future make no distinction in transliteration.¹ I shall represent both अइ and ऐ by *ai*, and both अउ and औ by *au*. अऋ will be represented by *ae* (pronounced, however, the same as *ai*), and अओ will be represented by *ao* (pronounced as *au*).

14. Native scribes are by no means uniform in their methods of representing vowel-sounds in writing. In the table below I give the system of spelling adopted for this grammar, and also the more usual scribal variations.

<i>System of spelling adopted in this Grammar.</i>	<i>Variations often employed by native scribes.</i>
इ initial (इच्छा, a wish, देखइत, seeing).	यि (यिच्छा), यी (यीच्छा), ए (देखएत)
इ medial (लिखित, written).	ई (लौखीत) (very common).
ई initial (ईंटा, a brick).	यी (यींटा).
उ initial (उक्का, a torch).	वु (वुक्का), or वू (वूक्का).
ऊ initial (ऊँच, high).	वू (वूँच), or व (वूँच).
ऊ medial (झूठ, false).	उ (झुठ) (very common).
ए { initial (एक, one).	अ (अक).
ऐ { initial (ऐठ, twist).	अै (अैठ).
ओ { initial (ओर, direction).	वा (वोर).

NOTE.—All the above are only varieties of spelling, and have nothing to do with pronunciation.

¹ Whether the sound is really diphthongal, or whether the two elements are separately pronounced, it is difficult to say. Pronunciation varies in different mouths. In old Maithili the sound was certainly not diphthongal, and it seems to me that at the present day the vowels are beginning to coalesce, but that the custom has not yet been established.

15. The vowels ऋ r ॠ \bar{r} and ॡ l only occur in words borrowed direct from Sanskrit. When so met, they are pronounced like ri , $rī$, and li , respectively. They are never found in pure Maithilī words.

16. The following is therefore a complete conspectus of all the Maithilī vowels. Those which are only found in Sanskrit words are marked with the letter S.

Short.	Long.
अ a	आ \bar{a}
आ \bar{a}	आ \bar{a}
इ i	ई \bar{i}
उ u	ऊ \bar{u}
ऋ r (S.)	ॠ \bar{r} (S.)
ॡ l (S.)	
ए e	ऐ \bar{e}
ऐ \bar{e}	ऐ \bar{e} (S.)
ओ o	औ \bar{o}
औ \bar{o}	औ \bar{o} (S.)

17. The Sanskrit *Visarga* (:) no longer exists in Maithilī except in a few borrowed words. The character is, however, as stated above, sometimes, but rarely, employed to indicate the sound of the letter \bar{a} .

18. *Anusvāra* (*), when immutable, is also retained in a few words borrowed from Sanskrit. It is very commonly employed (like the changeable *anusvāra* of Sanskrit) as a *compendium scripturae* for इ \bar{n} , अ \bar{n} , ए \bar{n} , न \bar{n} , or म \bar{m} before another consonant of the same class. Thus बुँदा instead बुन्दा *bundā*. It will hence be represented in transliteration by \bar{n} , \bar{n} , \bar{n} , \bar{n} , or \bar{m} , according to circumstances. Native writers very commonly employ it instead of *anunāsika*.

19. *Anunāsika* (*) is met extremely frequently. It indicates the nasal sound which we hear in the French word 'bon.'

It will be represented in transliteration by the mark ~ placed over the nasalised vowel. Thus अँखिया ākhiyā, an eye. मँ mā or में mē in; बाँहि bāhī, an arm; देखलई dekh^alah^z, I saw.

20. Consonants.

क् k, ख kh, ग g, घ gh, ङ ṅ, च c, छ ch, ज j, झ jh, ञ ñ, ट t, ठ th, ड d, ढ dh, त t, थ th, द d, ध dh, न n, प p, फ ph, ब b, भ bh, म m, य y, र r, ल l, व w, श s, स s, and ह h are usually pronounced as in Sanskrit.

21. When ड d and ढ dh are not initial they become ड्र r and ढ्र rh. These cerebral r-sounds, are not so definitely cerebral as in Western Hindi. They are very frequently interchanged with र r and र्ह rh respectively, and, indeed the latter dental sounds more nearly approach the correct pronunciation. Thus, 'a horse' is either घोड़ा ghōṛa or घोरा ghōra, of which two the latter is the preferable spelling. Native custom as to writing these sounds fluctuates.

22. The pronunciation of ण ṇ is peculiar. The cerebral nature of its sound is much more marked than in the Sanskrit of Eastern India. It has more the sound of a muffled cerebral r followed by a cerebral ṇ; e.g., राबण is pronounced almost like Rābarṇ, the r in rṇ having a peculiar muffled sound, impossible to describe in writing. न n is occasionally substituted for ण ṇ and is then pronounced as n.

23. Original य y and व w always become ज j and ब b respectively, although the letters य् and व् are often retained in writing. In the following pages the spelling will strictly follow the pronunciation. Thus I shall write जीवन jāṭiban, not यौवन yāuvan, and बात bāt, not वात vāt. The only cases in which we find य y and व w with their proper pronunciations are when they are used euphonicallly,—like the ya-śruti of the Prakrit Grammarians,—as described in the following sections.

24. When two vowels, of which the latter is short or long ā come together, a euphonic य y or व w is often inserted to prevent

a hiatus. The insertion is generally optional, and is merely intended to facilitate utterance. This euphonic insertion takes place between \tilde{a} and \tilde{a} , between \tilde{i} and \tilde{a} , between \tilde{e} and \tilde{a} , between \tilde{u} and \tilde{a} , and between \tilde{o} and \tilde{a} .

(i) Between \tilde{a} and \tilde{a} the semi-vowel which is inserted is always w .¹ $\text{नेनआ } nen^a\tilde{a}$ becomes $\text{नेनवा } nen^aw\tilde{a}$, a boy. In this case the insertion is not optional, but is compulsory.

(ii) Between \tilde{i} or \tilde{e} and \tilde{a} , the inserted letter is y . Thus $\text{मालिआ } m\tilde{a}l\tilde{i}\tilde{a}$ or $\text{मालिया } m\tilde{a}l\tilde{i}y\tilde{a}$, a gardener. In this case the insertion of the y is quite optional, but careful writers generally insert it.

(iii) Between \tilde{i} or \tilde{e} and \tilde{a} it is always w which is inserted, and the insertion is compulsory. Thus $\text{मालीवा } m\tilde{a}l\tilde{i}w\tilde{a}$ for $\text{मालिआ } m\tilde{a}l\tilde{i}\tilde{a}$, a gardener. Here it must be explained, that the w was originally really between a and \tilde{a} . Almost the only case in which \tilde{i} immediately precedes \tilde{a} is in the redundant form of nouns (§ 41). This form properly ends in $\text{इयवा } iy^aw\tilde{a}$, thus— $\text{मालियवा } m\tilde{a}l\tilde{i}y^aw\tilde{a}$ —and the $\text{इय } iy^a$ is liable to be contracted to $\text{ई } \tilde{i}$, so that we get $\text{मालीवा } m\tilde{a}l\tilde{i}w\tilde{a}$.

(iv) Between \tilde{u} or \tilde{o} and \tilde{a} , the inserted vowel is always w . The insertion is quite optional, not compulsory, but careful writers usually omit it. We thus get $\text{आंसुआ } \tilde{a}su\tilde{a}$ or $\text{आंसुवा } \tilde{a}suw\tilde{a}$, a tear.

In the following pages, I shall follow the usage of the most careful writers, and shall spell upon the principles indicated by the forms $\text{नेनवा } nen^aw\tilde{a}$, $\text{मालिया } m\tilde{a}l\tilde{i}y\tilde{a}$, $\text{मालीवा } m\tilde{a}l\tilde{i}w\tilde{a}$, and $\text{आंसुआ } \tilde{a}su\tilde{a}$.

The above are the only instances in which y and w really occur in Maithilī, and it will be seen that, as they are euphonic additions and only appear between contiguous vowels, they can never occur at the beginning of a word, except in the case of the incorrect native spellings indicated in § 14.

¹ In Western India, on the contrary, it is usually y .

It must, however, be mentioned that the diphthongs **ऐ** *ai* and **औ** *au* are often written **अय** *ay^a* and **अव** *aw^a* by some writers. This is only a question of spelling. Again the vowel **ए** *e* is often written **य** *ya*, and the vowel **ओ** *o* is often written **व** *wa*. Thus we find **होएब** *hōeb*, to be, written **होयब** ; **कोओ** *keō*, any one, written **क्यो** *kyō*; and **पाओल** *pāōl*, I got, written **पावल** *pāwal*. This again is a mere matter of spelling. The pronunciation is not affected.

25. The sibilants **श्** *ś* and **ष्** *ṣ* only appear in words borrowed from Sanskrit. The only sibilant which Maithili has of its own is the dental **स्** *s*. **श्** *ś* is pronounced as in Sanskrit; but **ष्** *ṣ* when standing alone, and not compounded with another consonant is always pronounced like **ख** *kh*. Thus **षष्ठ** *ṣaṣṭh*, sixth, pronounced *khaṣṭh*. This pronunciation is universal: the vulgar even write such a **ष ष** phonetically **ख ख**. In the compound consonant **र्ष** *rṣ* **ष ष** is also always pronounced as **ख ख**; e.g. **आकर्षण** *ākārṣaṇ* is pronounced *ākarkhaṇ*. By some this **ख ख** sound of **ष ष** is pronounced as a guttural breathing, and not as a guttural check,—something, but not quite, like the Persian **ح** *kh*, or the *ch* in ‘loch.’ The compound letter **क्ष** *kṣ* is pronounced like **क्व** *cch*, which is occasionally written for it by the vulgar; e.g. **लक्ष्मी** is so written, and is pronounced as *Lakṣmī* by purists, but is commonly written and pronounced **लक्ख्मी** *Lacch^amī*. The compound **ष्प** *ṣp* is peculiar. It is pronounced something like *hfp*; e.g., **पुष्प** *puṣp*, a flower, is pronounced *puhfp*. This seems to be a relic of the old Sanskrit *upadhmānīya*.

Native scribes regularly write **श्** *ś* for **स** *s*; thus, they write **सागर** *sāgar*, instead of **सागर** *sāgar*, the sea. The pronunciation is, however, always that of a dental **स्** *s*. In Māgadhi Prakrit every **स्** *s* was pronounced as **श्** *ś*. This pronunciation has long ceased to exist in Bihār, but the mode of writing has survived.

26. The letter **ह** *h*, when compound with **य** *y*, becomes **ह्य** *hy*, which, in words borrowed from Sanskrit, is pronounced in a

peculiar way. If *zh* be taken to represent the Persian *ژ* *zh*, the pronunciation of this compound can best be represented by *zhjy*; e.g., *ग्रह*, *fit to be accepted*, is pronounced *grāzhjya*, the final *a* being retained in pronunciation, though usually inert, for the sake of euphony (§ 8).

27. The mute letters are divided into surds and sonants. Surds and sonants may each be aspirated or unaspirated. Thus—

SURDS.		SONANTS.	
Unaspirated.	Aspirated.	Unaspirated.	Aspirated.
क् <i>k</i> .	ख् <i>kh</i> .	ग् <i>g</i> .	घ् <i>gh</i> .
च् <i>c</i> .	छ् <i>ch</i> .	ज् <i>j</i> .	झ् <i>jh</i> .
ट् <i>t</i> .	ठ् <i>th</i> .	ड् <i>d</i> , ढ् <i>r</i>	ढ् <i>dh</i> , ण् <i>rh</i> .
त् <i>t</i> .	थ् <i>th</i> .	द् <i>d</i> .	ध् <i>dh</i> .
प् <i>p</i> .	फ् <i>ph</i> .	ब् <i>b</i> .	भ् <i>bh</i> .

In connexion with the sonants, there is an important rule.

(i) When any unaspirated sonant is preceded by *anunāsika*.¹ the nasal of the corresponding class may be substituted for the two.

(ii) When an aspirated sonant is preceded by *anunāsika*, the nasal of the corresponding class aspirated by the addition of *h* may be substituted for the two.

Thus—

(i) ग् *g* may become ङ् *ñ*. Thus. आङ् *āg* or आङ् *āñ* a limb.

ज् *j* may become ञ् *ñ*. This is, however, of very rare occurrence. Example, आञ् *ājñ* or आञ् *āññ*, a tear.

¹ Traces of a somewhat similar change have been noted on Māgadhi Prakrit, e.g. *aññali* for *añjali*.

ङ् ~ *r* may become ण *ṇ*. Thus, भाँङ् *bhāṅr* or भाण *bhāṇ*, an earthen pot.

द̣ ~ *d* may become न *n*. Thus, नीद̣ *nīd* or नीन *nīn*, sleep.

ब̣ ~ *b* may become म *m*. Thus, नीब̣ *nīb* or नीम *nīm*, a *nīm*-tree.

(ii) घ̣ ~ *gh* may become ङ् *ṅh*. Thus, सीघ̣ *sīgh* or सीङ् *sīṅh*, a lion.

झ̣ ~ *jh* may become ञ् *ṇh*. This, as in the case of ज̣ ~ *j*, is very rare. Example माँझ *māṅjh* or माञ्ज *māñh*, middle.

ढ̣ ~ *ṛh* may become ण् *ṇh*. Thus, कोढ̣ *kōṛh* or कोण् *kōṇh*, a pumpkin.

ध̣ ~ *dh* may become न् *nh*. Thus बाँध *bādh* or बान्ध *bānh*, bind. Compare as a reverse example कान्ध *kānh* or काँध *kādh*, a name of *Kṛṣṇa*.

भ̣ ~ *bh* may become म् *mh*. Thus खाँभ *bhābh* or खान्ध *khāmh*, a pillar.

All the above changes are quite optional. Those of ङ् ~ *r*, द̣ ~ *ṛh*, द̣ ~ *d*, ध̣ ~ *dh*, ब̣ ~ *b*, भ̣ ~ *bh*, are very common. The others, especially those of ज̣ ~ *j* and झ̣ ~ *jh*, are more rare.

There is one point to be noted. The aspirated nasals ङ् *ṅh*, ञ् *ṇh*, ण् *ṇh*, and न् *nh*, are never treated as compound letters, and do *not* make a preceding vowel long by position. They are treated exactly like aspirated mutes ख̣ *kh*, घ̣ *gh*, च̣ *ch*, झ̣ *jh*, and so on. They might indeed be added as single letters to the alphabet. Thus :—

Gutturals. क̣ *k*, ख̣ *kh*, ग̣ *g*, घ̣ *gh*, ङ̣ *ṅ*, ञ̣ *ṇ*.

Palatals. च̣ *c*, च̣ *ch*, ज̣ *j*, झ̣ *jh*, ञ̣ *ñ*, ञ̣ *ṇh*.

Cerebrals. ट̣ *t*, ट̣ *th*, ड̣ *ḍ*, ड̣ *r*, ढ̣ *ḍh*, ढ̣ *ṛh*, ण̣ *ṇ*, ण̣ *ṇh*.

Dentals. त̣ *t*, थ̣ *th*, द̣ *d*, ध̣ *dh*, न̣ *n*, न् *nh*.

Labials. प̣ *p*, फ̣ *ph*, ब̣ *b*, भ̣ *bh*, म̣ *m*, म् *mh*.

ACCENTUATION.

28. The stress accent exists in Maithili, but is not strongly pronounced. In counting syllables for fixing the place of an accent, the final silent *a* of words ending in a consonant, and a final imperfect *i* and *u* are not considered. On the other hand, the imperfect *a* in the middle of a word, corresponding to the Hebrew *sh^awā* *mobile*, is counted as a syllable. For instance, in the word देखलहुँ *dēkh^alāh^ũ*, there are for our present purposes three syllables, viz., दे *dé* + ख *kh^a* + लहुँ *lāh^ũ*.

(i) If a word ends in a consonant (whether followed by imperfect *i* or *u* or not) preceded by a long vowel or a diphthong, the main accent is on the last syllable. Thus किसान *kisān*, a cultivator : देखलहुँहि *dēkh^alahūnhⁱ*, you saw ; देखलिऐहि *dēkh^aliāinhⁱ*, I saw.

(ii) If a word ends in a fully pronounced vowel, and if the penultimate is long, the accent falls on the penultimate. Thus पानि *pāni*, water ; चोटका *chòtākkā*, small.

(iii) In other cases (except in the case of words borrowed from Sanskrit) the accent falls on the antepenultimate. Thus हमरा *hām^arā*, me ; लोकनि *lók^ani*, people ; खोपड़ी *khóp^aṛi* a hut : देखलहुँ *dēkh^alāh^ũ*, I saw ; तितलिया *titaliyā*, a butterfly.

If a word, which has the accent on the antepenultimate, takes a suffix, the antepenultimate becomes the syllable before the antepenultimate, and may optionally retain the accent. Thus, the word तितली *titali*, a butterfly, has the accent on *tí*, the antepenultimate. The long form of तितली *titali* is made by suffixing *ā*, and we get तितलिया *titaliyā*. This ordinarily has the accent on *tá*, the new antepenultimate, according to the above rule ; thus *titaliyā*, but some people retain the accent on the *tí*, and say *titaliyā*. Pronunciation in this respect fluctuates much.

(iv) In words borrowed from Sanskrit, the accent may be thrown back as far as the syllable before the antepenultimate, provided the antepenultimate and the penultimate are both short. Here again pronunciation varies, कुटिलता, deceitfulness, may be either *kúṭilatā* or *kūṭilatā*.

29. If the accent does not fall on the first syllable of a word, that syllable has a secondary accent, which I indicate by the sign, as in *kisán*, *dèkhalahānhⁱ*, *dèkhalādhnhⁱ*, *chòṭākkān*, *tītāliyā* and *kūṭīlātā* given above.

30. If a word ends in imperfect ⁱ or ^u and if the last syllable has not the main accent of the word, then that syllable has a secondary accent, as in देखि *dèkhāthⁱ*, he may see ; ककरङ्ग *kākārāṅg^a*, any one (accusative) ; देखलङ्ग *dèkhalāṅg^u*, I saw.

31. In compound words, the first member retains its own stress-accent as a secondary accent, the stress-accent of the second member being the stress-accent of the word. Thus मुख-चंद *mukhacānd*, the moon of a girl's face. Compound words borrowed directly from Sanskrit are often treated as simple words. Thus विद्यापति *bidyā-patⁱ*, which, according to the above rule, should be pronounced *bīdyā-pātⁱ* is always pronounced *bīdyāpātⁱ*. The word is the name of a famous poet of Mithilā.

RULE OF THE SHORT ANTEPENULTIMATE.

32. The following rules are most important. They are applied rigorously throughout the whole system of Maithili Grammar, and unless they are fully grasped, much of what is in the following pages will be found obscure.

(i) *The rules here given apply only to Maithili words. They do not apply to words borrowed direct from Sanskrit, which are not subject to change.*

(ii) *The genius of the whole Maithili language is adverse to the existence of a long vowel in a Maithili word, when it would occupy a position removed more than two syllables from the end of a word.*

Note.—In counting syllables neither the final silent *a*, nor a final imperfect ⁱ or ^u counts as a syllable; but the medial imperfect *a*, corresponding to the Hebrew *shōurā* mobile does so count. Thus घर *ghar*, a house, is a word of one syllable; देख *dèkhab*, I shall see, आओरि *āoⁱ*, and, सुतथु *sūtath^u* let him sleep, are words of two syllables; while सुतिह *sutihā*, sleep thou, and देखै *dèkhāⁱ*, you will see, are words of three syllables.

33. The practice of shortening a vowel is subject to the following rules:—

(i) Whenever the vowel **आ** *a* finds itself in the antepenultimate syllable, *i.e.*, in the third from the end of the word, it is shortened to **आँ** *ā*. Thus, न^१उ^२आ^३ *nāuā* (or, contracted, नौ^१आ^२ *nauā*) long form of ना^१ज *nāj*, a barber; आ^१गि^२या^३ *āgiyā*, long form of आ^१गि *āgi*, fire; प^१आँ^२ल^३ह *pāōlāh* (or, contracted, पौ^१ल^२ह *paulāh*), 2nd plur. past of पा^१अ^२ब *pāeb*, to obtain; म^१ार^२ल^३क *mār^olak*, he struck, from म^१ार^२ब *mārab*, to strike; ब^१ा^२ति^३या *bātiyā*, long form of बा^१त *bāt*, a word.

There is a tendency to pronounce and write this shortened **आँ** *ā* as if it were **अ** *a*, so that we sometimes hear, instead of the above; न^१उ^२आ^३ *nauā*; अ^१गि^२या *agi^{yā}*; ब^१ति^२या *batiyā*. But this is only in the case of nouns. **आँ** *ā* does not often become **अ** *a* in verbs, as this would tend to give rise to ambiguity. Thus, the verb म^१ार, means 'strike,' while, if we shortened it to *mar*, the root would mean 'die.' Sometimes, however, we find **आ** *ā* shortened to **अ** *a*, even in verbs. In this respect, the rule is that we may have **अ** *a* if no ambiguity occurs. Compare § 7.

(ii) Similarly, any other vowel finding itself in the antepenultimate, is shortened, provided a consonant which is not euphonic य *y* or व *w* follows it. Thus, सि^१ख^२ल^३क *sikh^olak*, he learnt, from ✓ सौ^१ख *sikh*, learn; देख^१इ^२त *dekhaīt* (or, contracted) देखै^१त *dekhaīt*), seeing. On the other hand, चू^१अ^२ल^३ह *cū^alāh* or चू^१व^२ल^३ह *cūw^alāh*, he dripped; सी^१अ^२ल^३क *sī^alak* or सी^१य^२ल^३क *sīy^alak*, he sewed; from roots चू *cū* and सी *sī*; in which the long *i* and the long *ū* are retained as they are followed by vowels or by euphonic *y* or *w*.

From the above it will be noted that the contraction of *a* and *i* to *ai* does not affect the shortening. In other words ऐ *ai* and औ *au*, for the purposes of these rules, count as two syllables each.

(iii) Any vowel whatever, finding itself removed more than three syllables from the end of the word is shortened, whether it is

followed by a consonant or not. Thus चुरतथीन्हि *cuit^athinhⁱ* (if) he had dripped, from root चू *cū*; होरखर *hoiaī* (or, contracted होरछे *hoiaī*), (if) I become, from root हो *hō*, become; देखितिख *dekhitiaū* (or, contracted देखितिखो *dekhitiaū*) (if) I had seen you, from root देख *dēkh*.

34. Amongst native writers of Maithili no fixed usage has as yet established itself regarding the graphic representation of the short antepenultimate. Though it is always pronounced short, it is often written long. Thus we find the words given above sometimes written नाउखा, खागिया, पाखोलख (or पोलख) मारलक, बतिया, सीखलक, and चुरतथीन्हि, and sometimes नउखा (or नौखा), खगिया, पखोलख, मरलक, बतिया, सिखलक, and चुरतथीन्हि देखरत and होरछे are, of course always written देखरत and होरछे as the writers have no character for short *e*, *o*, or *ai*.

35. All the above examples have exhibited the shortening of vowels long by nature. Exactly the same principle is followed in the case of vowels long by position. When such vowels precede a compound consonant (usually a nasal plus a mute, or a double mute), the nasal is weakened to *anunāsika*, and the double consonant is simplified. Thus from the root बन्ध *bandh*, to bind we have बंधुखा *bādhua* or बन्धुखा *banhuā* (see § 27, ii) not बन्धुखा *bandhuā*, a prisoner; and from the long form (see § 41) चोटकवा *choṭakkā*, small, we have the redundant form चोटकवा *choṭak^awā*.

CHAPTER II.

VOCABULARY.

36. In the preceding pages I have more than once made a distinction between Maithili words and Sanskrit words.

37. Maithili is an Indo-Aryan language, and though the statement is not strictly accurate, it may conveniently be said to be descended from Sanskrit. According to native belief it is so

descended.¹ In the course of its development it passed through various stages, the latest of which (before the birth of Maithilī) was that known as Māgadhi Prakrit, the colloquial language of the whole of Bihār, in various stages of development from, say, the time of Buddha (550 B.C.) down to about A.D. 1000.² From this Māgadhi Prakrit are directly descended not only Maithilī and the other languages of Bihār, but also Bengali, Assamese, and Oriyā. For our present purposes it is sufficient to remember that the Maithilī Vocabulary is descended from Sanskrit through Māgadhi Prakrit.

38. In order to supply real or fancied deficiencies in this vocabulary, writers have borrowed words from other languages,—English, Persian, Arabic, and Sanskrit. The English, Persian, and Arabic importations are very few in number, but the case is different with Sanskrit. In the vocabulary compiled for this work, out of the first hundred words, about twenty-seven may claim to be more or less distorted forms of words borrowed direct from Sanskrit, without having passed through Māgadhi Prakrit. These borrowed Sanskrit words are just as foreign to the language as are Latin words borrowed at the present day by French or Italian. Natives are quite aware of the existence of these two classes of words, and have given each class a name. They call the words borrowed from Sanskrit *Tatsamas*, i.e., ‘the same as It’ (‘It’ being Sanskrit), while the true Maithilī words, which have developed naturally through Māgadhi Prakrit they call ‘*Tadbhavas*’ i.e., ‘sprung from It.’

39. The distinction between these two classes of words is of importance, for *Tatsamas*, like all borrowed words in all languages, are treated as foreigners and are not subject to the phonetic rules which govern *Tadbhavas*. For instance, the rule of the short antepenultimate does not apply to *Tatsamas*. Again *Tatsamas* cannot be conjugated (with one or two rare exceptions) as verbs. For instance दर्शन *darśan* is a *Tatsama* meaning ‘seeing,’ but we cannot

¹ Accurately speaking, it is descended from an ancient form of Indo-Aryan speech akin to, but not the same as, that which became fixed by ancient literary use in the form of Sanskrit.

² It must be understood that these limits are only approximate.

say दर्शनै-अङ्गि *darśanai-achⁱ*, he sees. If we want to use the word we must compound it with another *Tadbhava* verb and say दर्शन करे-अङ्गि *darśan karai-achⁱ*, he does seeing. From this it follows that the class of *Tatsama* words is confined to nouns substantive or nouns adjective, and that, as a broad rule, no verb can be a *Tatsama*.

For the future, on the following pages, I shall employ these two words, *tatsama* and *tadbhava*, in the sense explained above.



PART II.

DECLENSION.



CHAPTER I.

FORMATION OF NOUNS.

40. Space will not permit us to go at any length into the question of the formation of Maithili nouns. It must suffice to say that, with few exceptions, nouns are formed on the same principles as in Western Hindi, and in other Indo-Aryan languages. I shall first deal with—

EQUIVALENT FORMS OF NOUNS.

41. All nouns, whether substantives or adjectives, admit of various equivalent forms, *i.e.*, of various forms which do not differ appreciably in meaning. These forms are the *short*, the *long*, and the *redundant*. The *short* form may be either *weak* or *strong*. In practice every noun does not take all these four forms, only experience can teach which of the short forms (the weak or strong) is employed in the case of any particular noun ; but theoretically all nouns, and in reality some few nouns, do take both. All nouns can, at option, take the long and redundant forms.

42. The *short* form is the primary form by which the word is generally known. It is also, in most cases, the only one admissible in good and literary language.

43. Of its two varieties, the *weak* form is the shortest form of the noun, generally ending in a consonant, a short *i*, or an imperfect

†. Thus घोड़ा *ghōṛa*, a horse; लोह *lōh*, iron; पानी *pāni*, water; मारि *māri*, a beating; छोटा *chōṭa*, small (masc.); छोटी *chōṭī*, small (fem.).

44. The *strong* form is simply the weak form (when such exists) strengthened by the addition of वा *ā*, or by the lengthening of the final vowel. When there is no weak form, the strong form always ends in a long vowel. Thus, घोड़ा *ghōṛa*, a horse; लोहा *lōhā*, iron; मारी *māri*, a beating; छोटा *chōṭā*, small (masc.); छोटी *chōṭī*, small (fem.); आँसू *āṣū* (no weak form), a tear; पोथी *pōthī* (no weak form), a book.

45. The *long* forms of *substantives* are made by adding one of the suffixes वा *ā*, या *yā*, or वा *wā* (sometimes vulgarly आँ *ā* or छँ *ē*, याँ *yā* or येँ *yē*, वाँ *wā* or वेँ *wē*) to the short form, the final vowels of which, if long, are shortened. Thus घोड़वा *ghoṛwā* (or *-wā*, *-wē*), a horse; मारिया *māriyā* or मारिवा *māriwā*, a beating, पोथिया *pothiyā* or पोथिवा *pothiwā*, a book; आँसुवा *āṣuwā* or आँसुआ *āṣuā*, a tear.

46. The *long* forms of *adjectives* are similarly made by adding one of the suffixes का *kā* or क़ा *kkā* (fem. की *kī* or क़ी *kī*) to the short forms. Thus, from बड़ा *bar* or बड़ा *barā* (short forms), great, we have as long form बड़का *bar^akā*. So from छोटा *chōṭa* or छोटा *chōṭā*, small, we have छोटका *choṭ^akā* or छोटका *choṭakkā*, and from भारि *bhāri* or भारी *bhāri*, heavy, भारिका *bhārikā* or भारिका *bhārikka*. For the long form of the feminine छोटी *chōṭī*, however, we must go back to the masculine छोटा *chōṭa*, and form a new feminine from the long form. Thus, छोटकी *choṭ^akī* or छोटकी *choṭakkī*. There is no such form as छोटिका *choṭikā* or छोटिका *choṭikkā* derived directly from छोटी *chōṭī*.

47. The *redundant* forms of substantives and adjectives are formed from their long forms precisely as long forms of substantives are formed from their short forms, viz., by adding वा *ā*, या *yā*, or वा *wā*, to the long forms; but, once these additions are made

there are frequent contractions. We thus get the following table exhibiting all the forms at one view.

SHORT FORM.		Long form.	Redundant form.
Weak.	Strong.		
घोड़ <i>ghōṛ</i> , a horse	घोड़ा <i>ghōṛā</i>	घोड़वा <i>ghoṛawā</i>	घोड़ीवा <i>ghoṛauwā</i> (contracted from घोड़ववा <i>ghoṛawawā</i> .)
घर <i>ghar</i> , a house (masc.) None	none सभा <i>sabhā</i> , an assembly (fem.)	घरवा <i>gharawā</i> सभवा <i>sabhawā</i>	घरोवा <i>gharauwā</i> (similarly contracted). सभोवा <i>sabhauwā</i> .
बात <i>bāt</i> , a word (fem.) (So all feminines ending in a consonant.)	none	बातिया <i>bātiyā</i>	बातियवा <i>bātiyawā</i> (or contracted) बातौवा <i>bātiwā</i> .
मारि <i>mārī</i> , a beating. (So any noun ending in ī.)	मारौ <i>māri</i>	मारिया <i>māriyā</i>	मारियवा <i>māriyawā</i> or मारौवा <i>mārīwā</i> .
पानि <i>pāni</i> , water. (So any noun in ī.) None.	none पोथी <i>pōthī</i> , a book. (So any noun in ī.)	पानिया <i>pāniyā</i> पोथिया <i>pothiyā</i>	पानियवा <i>pāniyawā</i> or पानौवा <i>pānīwā</i> . पोथियवा <i>pothiyawā</i> or पोथौवा <i>pothīwā</i> .

SHORT FORM.		Long form.	Redundant form.
Weak.	Strong.		
None	आँसू <i>āsu</i> , a tear. So any noun in <i>ū</i> .	आँसुआ <i>āsuā</i>	आँसुआवा <i>āsu^awā</i> or आँसुआ <i>āsuā</i> .
होट <i>chōt</i> , small So any mascu- line adject- ive.	होटा <i>chōṭā</i>	{ होटका <i>choṭ^akā</i> होटका <i>choṭāk^akā</i>	होटकवा <i>choṭ^akawā</i> . होटकवा <i>choṭāk^awā</i> .
होटि <i>c h ō ṭ i</i> , small. So any feminine adjective.	होटी <i>chōṭī</i>	{ होटकी <i>choṭ^akī</i> होटकी <i>choṭākⁱkī</i>	होटकिया <i>choṭ^akiyā</i> . होटकिया <i>choṭākⁱiyā</i> .

48. With reference to the above table, attention must be called to the remarks in § 24 concerning the optional insertion or omission of euphonic *y* and *v*. For instance, instead of बतिया *bāṭiyā*, we may have बतिआ *batiā*, and instead of आँसुआ *āsuā*, we may have आँसुवा *āsuwā*. Attention is also to be called to the fact that natives very frequently substitute *a* for *ā* in writing (this does not affect the pronunciation). So that, in native books, we should usually find forms like बतिया *batiyā*, बतीवा *batiwā*, पनिया *paniyā*, आँसुआ *āsuā*, and so on. It will be noticed that the rule of the short antepenultimate (§§ 32 and ff.) comes into full force in these forms.

49. All these forms, the short weak, the short strong, the long, and the redundant, have, in theory, exactly the same meaning. The long form is, however, generally used in a non-honorific sense or to give definiteness. Thus नैनवा *nen^awā*, the boy (familiarily or contemptuously); घोड़ावा *ghoṛ^awā*, the horse. The long form in the feminine is frequently employed in the sense of a

diminutive. Thus नेनी *nēnī*, a girl, नैनिया *neniyā*, a little girl ; खाट *khāṭ*, a bed, खाटिया *khāṭiyā*, a cot.

50. The redundant form is used in much the same sense as the long form, but only by the vulgar or in familiar language. The vulgar, indeed, employ both the long and the redundant forms as caprice dictates, in the sense of the short form. The use of the redundant form in this way is still more vulgar or familiar than that of the long form.

NOMINAL SUFFIXES.

51. In the following examples, as my object is here purely practical, I shall not attempt to distinguish between primary and secondary suffixes. It must be understood that अर *ai* or अरु *ae* and ऐ *ai* are always absolutely interchangeable, and so also अउ *au* or अओ *ao* and औ *au*. I have written, in each case, the forms which I have seen most frequently.

52. आ *ā* (Masculine). The strong short forms in आ *ā* correspond to the large class of Hindi nouns which end in आ *ā*, such as Hindi घोड़ा *ghōṛā*, a horse ; but many nouns, which in Hindi are only used in the strong form, in Maithilī prefer the weak form. Thus :—

Maithilī.	Hindī.
आन्ह <i>ānh</i> , blind	आंधा <i>ādhā</i>
ऊँच <i>ūc</i> , high	ऊँचा <i>ūcā</i>
कान <i>kān</i> , one-eyed	काना <i>kanā</i>
कान्ह <i>kānh</i> , the shoulder	काँधा <i>kādhā</i>
गहौर <i>gahīr</i> , deep	गहिरा <i>gahīrā</i>
गोर <i>gōr</i> , pale	गोरा <i>gōrā</i>
घोड़ <i>ghōṛ</i> , a horse	घोड़ा <i>ghōṛā</i>
चून् <i>cūn</i> , lime	चूना <i>cūnā</i>
चूर <i>chūr</i> , a knife	चूरा <i>chūrā</i>
दहिन् <i>dahin</i> , right (not left)	दहिना <i>dahinā</i>
बहौर <i>bahīr</i> , deaf	बाहरा <i>bahīrā</i>

Maithili.

मूस *mūs*, a ratलोह *lōh*, ironसार *sār*, a brother-in-lawसोन *sōn*, goldSo (weak form in ⁱ)मारि *mārⁱ*, a beating

Hindī.

मूसा *mūsā*लोहा *lōhā*साला *sālā*सोना *sōnā*मारी *mārī*

In some cases Maithili has the strong, as well as the weak form. Thus, घोड़ा *ghōṛā* as well as घोड़ *ghōṛ*, लोहा *lōhā* as well as लोह *lōh*. but in all the above, the weak form is the one customarily heard.

Weak nouns are of course very common in Hindī. But I think it is safe to say that they are much more common, both in the case of masculine and in that of feminine nouns, in Maithili.

53. आ *ā* (Feminine). Nearly all the feminine words in आ *ā* are *tatsamas* borrowed directly from Sanskrit, such as सभा *sabhā*, an assembly. The only Maithili *tadbhavas* which I have noted as ending in this letter are बुन्द *bund* or बुन्दा *bundā*, a drop, and the connected बुना *bunā*, zero, the figure 0.

54. आस *ās*, वास *wās*. These usually form desideratives as in Hindī, but are not so common as in that language. The only forms which I have met in Maithili are:—

पिआस *piās*, thirst; hence पिआसल *piāsal*, thirsty.

तरास *tarās*, thirst; hence तरासल *tarāsal*, thirsty.

(This word is not to be confounded with तरास *tarās*, fear).

मुतवास *mut^awās*, desire to make water (Hindī मुतास *mutās*).

हगवास *h₂g^awās*, desire to stool (Hindī हगास *hagās*).

Other words with (in form) the same suffix, but not desideratives, are such as:—

झपास *jhapās*, a violent burst of rain (so Hindī for *jhapavāsā*, sudden rain).

गड़ास *garās*, a pole-axe (Hindī गड़ासा *gārāsā*).

The derivation of the suffix in the last two words is obscure.

55. आह *āh*. (Fem. आहि *ahⁱ*), weak form; आहा *āhā* (Fem.

āhī), **strong form**. This is a common adjectival termination in Maithilī. Thus :—

अधलाह *adh^alāh*, bad.

पिछड़ाह *pich^arāh*, slippery.

बताह *batāh* or बउराह *baurāh*, mad.

बलुआह *baluāh*, sandy.

The strong form is specially used in the following three cases :—

पश्चिमाह *pachimāhā*, a man of the west.

दक्षिणाह *dachināhā*, a man of the south.

उत्तराह *ut^arāhā*, a man of the north.

But पूबा *pūbā*, a man of the east.

56. As probably connected with these forms we may quote घोड़ाहिया *ghorāhiyā*, a horse-dealer, which is the long form of घोड़ाहो *ghorāhī*, a masculine noun which I have not met in the short form. Compare also बाटोहो *batōhī*, a wayfarer, from बाट *bāt*, a road.

57. इⁱ, weak short form ; ईⁱ,* strong short form ; इया *iyā*, long form.

The weak short form is mainly employed to make feminines from masculine weak short forms ending in a consonant ; as गोर *gōr*, fair, fem. गोⁱरि *gōⁱri*. It also forms feminine nouns generally, as in गोहि *gōhⁱ*, an iguana ; डारि *ḍārⁱ*, a line ; भूँइ *bhūⁱ* (the final vowel fully pronounced being preceded by a vowel, see § 10) ; or भुइयाँ *bhuiyāⁱ* (long form), the ground ; लगति *laggatⁱ*, an assessment ; बाँहि *bāⁱhi*, an arm ; करुआरि *karuārⁱ*, an oar ; दूरि *dūrⁱ*, distance ; आगि *āgⁱ*, fire.

An important class falling under this head consists of feminine verbal nouns formed by adding इⁱ to the root, as in मारि *mārⁱ*, a beating ; भूलि *bhūⁱli*, an error.

In Hindi most of the above end in long ईⁱ, as in गोरी *gōrī*, गोही *gōhī*. Sometimes in that language the final vowel is dropped, as in बाँह *bāⁱh* (fem.), an arm ; दूर *dūr* (fem.), distance ; and in the

case of Hindī verbal nouns the इⁱ may be either dropped or the strong form is used, as मार *mār* (fem.) or मारी *mārī*, a beating.

Masculine nouns of this class (when in the weak form) end in a fully pronounced इ *i*, not in इⁱ. They generally represent Sanskrit words ending in च *ṛ* (or चक *ṛka*) इक *ika*, ईय *īya*, or इन् *in*. Such are नाति *nāti*, a grandson; दूबि *dūbi* (masculine, not feminine), *dūb* grass; पानि *pāni*, water; केहरि *kehari*, a lion; डंड़ि *ḍāri*, a rower छंड़ि *ṣṭhri*, a distiller; तेलि *tēli*, an oil-man; तमोलि *tamōli*, a betel-seller; कोढ़ि *kōṛhi*, a leper; मानि *māni*, proud.

Many of these words are also pronounced with a long ई *ī*, or, in other words, have strong forms in use as well as the weak ones. Thus, we have also नाती *nātī*, केहरी *kehārī*, तमोली *tamōlī*, and so on, but the forms with short इ *i* are the more usual. So, for feminine nouns, we have माटि *māṭi* or माटी *māṭī*, earth; कांक्रि *kāṅkarī* or कंकरी *kāṅkarī*, a cucumber; कूँजि *kūñji* or कूँजी *kūñjī*, a key; दहि *dahī* or दही *dahī*, curdled milk (this word is feminine, not masculine).

The strong form in ई *ī* also sometimes occurs as the only form for feminine nouns as in माँझी *māñchī*, a fly; खरी *khārī*, chalk; लगारी *lagārī*, inquisitiveness (and other similar abstract nouns, instead of with the more usual termination आई *āī*). We sometimes meet this feminine long ई *ī* in diminutives, as दाढ़ *dārḥ*, a long beard, दाढ़ी *dārḥī*, a beard. पुजेरी *pujērī*, a priest, and मोती *motī*, a pearl, are examples of masculine words in ई *ī*, which do not also optionally end in इ *i*.

The long form is used, *quā* long form, in the case of any of the foregoing nouns, and then usually has a meaning either familiar, contemptuous, or diminutive, as in माली *mālī*, a gardener, long form मालिया *māliyā* or मलिया *maliyā*, the gardener (familiarly), or (contemptuously) the wretched gardener; पोथी *pōthī*, a book, पोथिया *pōthiyā*, a small book. कोढ़ी *kōṛhī*, leprous, कोढ़िया *kōṛhiyā*, a poor unfortunate leper.

The same long termination is employed to indicate (a) a man, country, and (b) his profession.

Thus:—

(a) **सेन्धिया** *senhiyā*, a man of Sindh; **मगधिया** *magahiyā*, a man of Magah or Magadha; **तिरहुतिया** *tir^hutyā*, a man of Tirhut or Tirabhukti; **मथुरिया** *mathuriyā*, a man of Mathurā; **नेपालिया** *nepāliyā*, a man of Nēpāl; **पहाड़िया** *pahāriyā*, a man of the *pahār* or mountain, a mountaineer.

(b) **अढ़तिया** *aṛhatiyā*, a broker; **कमरिया** *kamariyā*, a blanket-wearer, a labourer; **घटिया** *ghaṭiyā*, a brāhman who attends ghāṭs.

Exhibiting character more generally are **फुसिया** *phusiyā*, a flatterer; **चिकनिया** *cikaniyā*, one who is always shining and clean (from **चिकन** *cikkan*, smooth); and **दुखिया** *dukhīyā*, one who is miserable, poverty-stricken.

58. Connected with these **इ** *i*-suffixes is **आई** *āi* or **आइ** *āi*, long form **आइया** *aiyā*. As in Hindi, this forms abstract nouns. Thus:—**भलाई** *bhalāi*, goodness; **खटाई** *khaṭāi*, acidity; **छोटाई** *choṭāi*, smallness, and hundreds of others.

It is also employed to signify the wages or price of any operation, as in **चराई** *carāi*, the wages of a herdsman; **पिसाई** *pisāi*, wages of grinding; **खेवाई** *khēwāi*, ferry hire; **ढोलाई** *ḍholāi*, the cost of carriage. Connected with this are words like **धोआई** *dhōāi*, the art of washing (as well as the cost of it); **बटनाई** *baṭanāi*, the art of twisting ropes; **पटकनाई** *paṭ^okanāi*, a task of winnowing.

The long form in **आइया** *aiyā* is employed to form masculine adjectives, such as **घरआइया** *gharaiyā*, domesticated (Hindi **घरेला** *gharēlā*); **बनआइया** *banaiyā*, wild; **गमआइया** *gamaiyā*, rustic. It also forms feminine diminutives, such as **मढ़आइया** *maṛhaiyā*, a small hut. Compare (the short form) **तलाई** *talāi*, a small pond (from **ताल** *tāl*, a pond). In Hindi, the long form **तालाइया** *talaiyā* is preferred.

59. **रस** *im* (weak form), **रसा** *imā* (strong form).—This suffix also occurs in Bengali and Marāṭhi. In Maithilī it is found in the word **लालिम** *lālim* or **ललिमा** *lalimā*, redness.

60. उ^३, weak short form; ऊ^३, strong short form; उवा^३ uā, long form.—Where we have weak forms in Maithili, Hindi has strong forms. Thus:—

भालू bhālū, a bear; but Hindi भालू bhālū.

नाउ nāu § 10, iii), a barber; ,, नाऊ nāū.

बहू bahū, a son's wife; ,, बहू bahū.

In some cases the imperfect उ^३ has altogether disappeared, so that we have—

बाल bāl^३ or बाल bāl (fem.) sand, but Hindi बालू bālū.

माम mām or even मामा māmā, a maternal uncle, H. मामू māmū.

In all these cases, the existence of the उ^३ as a termination is due to an accident of origin, and the termination does not necessarily indicate any special shade of meaning. Most उ u-suffixes can be referred to the Sanskrit termination उक uka, which has also survived without change, and will be found under the क k-suffixes.

The suffix ऊ^३ of the strong form often has the force of the agent. Thus, उजाड़ू ujārū, a destroyer; खाऊ or (long form) खीखा khauā, an eater; डाकू dākū, a shouter, hence, a robber; बिगाड़ू bigārū, a spoiler; झाड़ू jhārū, a sweeper, a broom. Less distinctively nouns of agency are सहरू saharū, a citizen (from शहर shahr, a city), and पहरू paharū, a watchman (from पहर pahar, a watch, a guard). In गमारू gamārū, rustic; दुलारू dularū or (long form) दुलारवा dularuā, a darling; मेहरारू meharārū, a woman; and भगेड़ू bhagērū, a runaway, the ऊ^३-suffix is simply pleonastic, as explained below, under the head of ल l- र r- ड़ ṛ-suffixes. The suffix implies quality in भकू bhakkū, a fool (Hindi भकुवा bhakuā); नकू nakkū, long-nosed (Hindi, the same).

As usual, the long form उवा uā is commonly employed contemptuously as in भइया bhaiyā, a pimp, but not so always. In दुलारवा dularuā, quoted above, it is an affectionate diminutive, while

the meaning is unchanged in खोसा *khouā* and in गेडुसा *geruā*, a large kind of pillow.

Parallel to the दाई *dāi*-suffix we have also an आऊ *āu*-suffix, with a long form आउआ or ओआ *auā*. It forms adjectives, as in भगड़ाऊ *jhag^arāū* or भगड़ाउआ *jhag^arauā*, quarrelsome; रहाऊ *rahāū*, abiding, a dweller, an old inhabitant. The long form of बिगाड़ू *bigārū*, quoted above, is not the regular बिगड़ाआ *bigaruā*, as we might expect, but is बिगड़ाओआ *big^arauā*, as if formed from * बिगड़ाऊ *big^arāū*.

Most causal verbs have their roots ending in आव *āw*, and from these a number of similar words are framed, such as जड़ाऊ *jarāū*, studded (with gems), jewelled. The termination आव *āw* is often written आओ *āo*, and this gives verbal-nouns, such as अटकाओ *aṭkāo*, the act of stopping, which should be distinguished from the आऊ *āu*-suffix.

61. ओन्ह *aunh* or ओन *aun* (fem. ओन्हि *aunhi* or ओनि *auni*). This termination forms adjectives generally implying a moderate degree of the quality referred to. The final consonant in every case may be either न्ह *nh* or न *n*. It agrees in sense with the Hindi termination एला *ēlā*. Just as in Hindi we have गोरा *gōrā*, fair, light-coloured, and गोरेला *gorēlā*, fairish, rather light-coloured, so we have Maithilī गोर *gōr*, fair, गोरोन्ह *goraunh* or गोरोन *goraun*, fairish. Other examples are :—

अन्हरोन्ह *anh^araunh*, darkish.

अमिलोन्ह *amilaunh*, acidish.

उजरोन्ह *uj^araunh*, whitish (उज्जर *ujjar*, white).

उसरोन्ह *us^araunh*, saline (उसर *ūsar*, salt land).

कचोन्ह *kacaunh*, rawish.

करिओन्ह *kariaunh*, blackish (कारि *kāri*, black).

कसौन्ह *kasaunh*, rather astringent.

गोबरोन्ह *gob̄raunh*, brown land (the colour of गोबर *gōbar* or cow-dung).

गोलौन्ह *golaunh*, globular (गोल *gōl*, round).

तितौन्ह *titaunh*, bitterish.

दुधौन्ह *dudhaunh*, milky.

धुरौन्ह *dhuraunh*, dusty (धूरि *dhūrī*, dust).

नेनौन्ह *nenauhn*, youthful (नेना *nēnā*, a lad).

पिरोन्ह *piraunh*, yellowish (पौसर *piar*, yellow).

फटौन्ह *phaṭaunh*, cracked (of milk).

बुढ़ौन्ह *buṛhaunh*, oldish (बूढ़ *būṛh*, old).

मठौन्ह *maṭhaunh*, sour (मट्ठा *maṭṭhā*, buttermilk).

मेघौन्ह *meghaunh*, cloudy.

ललौन्ह *lalaunh*, reddish (लाल *lāl*, red).

In all the above न *n* may be substituted for न्ह *nh*.

62. क *k*.—A number of nouns are formed by the addition of the letter क *k* preceded by a vowel.

With अक *ak*, we have common words like सरक *sarak* or सड़क *sarak*, a road; फाटक *phāṭak*, a gate; बइठक *baiṭhak*, a seat.

Many are primary nouns,—formed from verbs whose roots end in क *k*. They are the same in form as the roots. Such are¹ अटक *aṭak*, stoppage; कड़क *kaṛak*, a crash; कचक *kacak*, a sprain; खड़क *kharak*, a clang; खटक *khaṭak*, 'pit-a-pat'; गहक *gahak*, reeling in drink; चउंक *caūk*, starting; चिलक *cilak*, चमक *camak*, झलक *jhalak*, झमक *jhamak*, दलक *dalak*, दमक *damak*, glitter; चटक *caṭak*, a crack, snap; and many others.

With आक *āk* or आँक *āṅk*, are उड़ाँक *urāṅk*, one who flies (not

¹ See Mr. Beames' Comparative Grammar, Vol. II, p. 31. My list has been prepared by going through Mr. Beames' list with a native of Mithilā.

causal, one who causes to fly); पिआक *piāk*, a drinker; चढ़ाक *caṛhāk*, a rider. Adverbs are also made with this suffix, as झटाक *jhaṭāk*, suddenly; फटाक *phaṭāk*, unawares; तड़ाक *taṛāk*, immediately; पटाक *paṭāk*, immediately; खाटाक *khaṭāk*, immediately.

With उक *uk*, we have मारक *māruk*, quarrelsome. one disposed to fight.

With आक *aik*, we have सेवक *sebaik* (Hindi सेवार्त *sēwāit*), a worshipper.

63. गर *gar*. This suffix implies agency. Thus कंठगर *kāṭ^agar* thorny; हथगर *hath^agar*, able to use the hands; गोड़गर *gor^agar*, able to use the feet. The last two examples occur in a poem describing the babyhood of *Kṛṣṇa*. As he grew big he began to be able to use his hands and his feet. I have not met the suffix elsewhere in literature, but it is very common in the colloquial language, and can be employed with almost any word in the above sense. In ordinary conversation हथगर *hath^agar* means 'dexterous.'

64. त *t* is mostly employed as the suffix of the present participle, usually with अइ *ai* prefixed, as in देखत *dekhait*, seeing. When verbal roots end in vowels, the termination is lightened, as in जाइत *jāit*, going; सिउत *siut*, sewing; होखत *hōait* or होइत *hōit*, becoming. The suffix अइत *ait*, also occurs in words like चढ़इत *caṛhait*, a mounted man; डकइत *ḍakait*, a robber (these two are really present participles); and नतइत *natait*, a relation (from नाता *nātā*, relationship). There are several words similarly formed from nouns in Hindi, but नतइत *natait* is the only one which I have noted in Maithili.

65. Of a quite different origin is a group of words ending in आहटि *āhaṭi*, अउटी *auṭi*, or अउती *auti*. These generally form abstract nouns. Thus : गड़बड़ाहटि *gaṛ^abarāhaṭi*, confusion; गजब-आहटि *ga^aj^abāhaṭi*, confusion; गुलगुलाहटि *gul^agulāhaṭi*, whispering

घनघनाहटि *ghan^aghanāhaṭi*, a great noise; चनचनाहटि *can^a-canāhaṭi*, speaking loudly; फरफराहटि *phar^apharāhaṭi*, throbbing; मनसनाहटि *san^asanāhaṭi*, humming in the ear, and many other similar forms. It will be observed that all these words contain reduplications, and are more or less onomatopœic. Maithili reserves the termination आहटि *āhaṭi*, for this class of words, and has no words corresponding to (*e.g.*) the Hindi खिसियाहट *khisiyāhaṭ*, fretfulness; खुजलाहट *khuj^alāhaṭ*, itching. In Maithili these ideas are represented by खिसियाहब *khisiyāheb* and कुड़ियाहब *kuṛiyāheb*, respectively, the termination आहब *āeb* (of the infinitive or verbal noun) being usually employed in the place of the Hindi आहट *āhaṭ*. Cf. § 67.

The termination अउटौ *auṭi* or अउतौ *auti* which is connected with the above, is not so common as in Hindi. It forms an abstract noun in सिधउटौ *sidhauti*, uprightness (from सिद्ध *siddh*, upright). It expresses property in words like जेठउतौ *jeṭhauti*, the share of an eldest son, and बपउटौ *bapauti*, the share of a father. Connected with this idea is चोड़उतौ *chorauti*, ransom; while mere relationship is indicated in words like हारउतौ *harauti*, a particular kind of bamboo with a narrow pipe (cf. Hindi हारौटो *harauti*, a staff, derivation doubtful); सिकउतौ *sikauti*, a reed basket, from सौक *sik*, a reed; चुनउटौ *cunauti*, a box for holding lime; कजरउटौ *kajaraui*, a box for holding collyrium.

66. न *n* (fem. नि *ni*), weak form; ना *nā* (fem. नौ *nī*) strong form.

Suffixes of which न *n* is the characteristic letter, are common in Maithili (even if we exclude the numerous *tatsama* words in *ana* borrowed from Sanskrit). Such suffixes are not employed to make infinitives as they are in Hindi.

Both weak and strong forms are frequently employed to make nouns of the instrument. Such are:—

(a) Masc. weak forms—

चपकन *cap^akan*, a close-fitting coat (✓चपक *capak*, compress).

बट्टन *chaṭṭan*, a gold-washer's pan.

डांसन *ḍāsan*, a washerman's mallet.

दतुशन *datuan*, a tooth-brush (दाँत *dāṭ*, a tooth).

पटकन *paṭ^akan*, an instrument for teasing cotton.

बाढ़न *bāṛhan*, a broom.

महन *mahan*, an oil-mill pestle.

लोपन *lōpan*, a poker.

From causal roots we have—

घेरान *gherān*, a fence.

अतरायन *aṭ^arāwan*, the reeds of a loom for keeping the threads apart. (cf. Skr. अन्तर *antara*).

चपरावन *cap^arāwan*, a perforated block of iron for shaping nailheads.

लगावन *lagāwan*, a stuffed calf-skin shown to a cow to make its milk flow, literally, 'an appliance.' hence 'an imposture.'

(b) Fem. weak forms—

चाल्नि *cālanⁱ*, a sieve.

चाओनि *chāonⁱ*, an encampment (चाव *chāw*, thatch).

पौञ्चनि *pīanⁱ*, tobacco for smoking (as distinct from snuff).

ल्लाड़नि *lāranⁱ*, a grain-parcher's broom.

(c) Masc. strong forms—

अखैना *akhainā*, a threshing rake.

अँचना *āc^anā*, a poker.

खिखोरना *khikhor^anā*, a weaver's scraper.

करना *kar^anā*, a curd-vessel.

भपना *jhap^anā*, ढकना *ḍhak^anā*, or ढपना *ḍhap^anā*, a cover.

भरना *jhor^anā*, a broom.

पिटना *piṭanā*, a cobbler's mallet.

भरना *bharanā*, the stuffing of a quilt.

मोचना *mochanā*, a barber's tweezers (मोँक *mōch*, a moustache).

From causal roots, we have—

खेलाओन *khelāon* or खेलौना *khelaunā*, a toy.

दोरोना *choraunā*, a door-key.

बिहाओन *bichāon* or विकचौना *bichaonā* or बिकौना *bichaunā*.
bedding.

मिलौना *mīlaunā*, a potter's smother.

ढथौना *hathaunā*, a toddy-vessel.

(d) Fem. strong forms. These are the most common of all—

खुरचनी *khuracānī*, a pot-scraper.

उबड़नी *ubahānī*, a well-rope.

कटरनी *kaṭarānī*, a cobbler's awl.

घिरनी *ghirānī*, a pulley.

छिटकनी *chiṭkanī*, a door-bolt.

कँवनी *chēvanī*, a potter's cutting string.

केनी *chēnī*, a chisel.

ठेकनी *ṭhekānī*, a prop.

नथुनी *nathunī*, a nose-ring.

नहरनी *naharānī*, a nail parer. a gouge.

बटनी *baṭānī*, a silk-reel.

बैसनी *baisānī*, a seat.

मथनी *mathānī*, a kind of hammer.

मढ़नी *mahānī*, a churn-dasher.

From causal bases—

चलौनी *calaunī*, a windlass handle.

ढलौनी *chalaunī*, the cover of an ass's pad.

तरौनी *turaunī*, a sweetmeat-stand.

The same suffixes are also employed to indicate an occupation, trade, or profession. Thus:—

कोड़न *kōṛan*, hoeing.

पिसान *pisān*, the trade of corn-grinding.

लेन देन *lēn dēn*, taking (and) giving, trade, traffic.

पटावन *paṭāwan*, irrigation.

उहड़नौ *uch^aṭanī*, weeding.

कटनौ *kaṭ^anī*, reaping.

कमनौ *kamānī*, weeding.

करौनौ *keraunī*, weeding.

टिपनौ *ṭip^anī*, superficial weeding.

टुंगनौ *ṭūg^anī*, a special method of reaping.

फरनौ *phar^anī*, the application of the ploughshare (फर *phar*), the first ploughing of the season.

डंगौनौ *ḍēgaunī*, separating grain from the ears by beating on the ground.

I have not noted any strong masculine forms in न *nā* in this sense.

The same suffixes are further extended to imply the result of any occupation, or even a more indefinite connection with the root. Thus:—

चारन *chāran*, a grass thatch.

धावन *dhāvan*, opium-washings.

बहारन *bahāran*, sweepings.

चटनौ *caṭ^anī* (✓ चाट *cāṭ*, lick), a relish with food, 'chutnee.'

दितनौ *chit^anī*, a broken basket.

Causal bases sometimes take the suffixes to indicate a ceremonial observance. Thus we have:—

समावन *cumāwan*, the kissing ceremony in a marriage.

देकौनौ *chekaunī*, the stopping at the door, part of a marriage ceremony.

मुदेखौनी *mudekhaunī*, presents given to a bride on showing her face.

Compare मंगनी *māṅnī*, a betrothal.

A few nouns of agency are formed with the strong form of this suffix. Those which I have noted are all vulgar and indecent abusive terms, such as हगना *hagānā*, मुतना *mutānā*, or पदना *padānā*. They all imply that the action indicated is done to excess.

67. ब *h*, अब *ab*. एब *eb*.—This forms infinitives and verbal nouns, as in देखब *dēkhab*, to see, the act of seeing. When a verbal root ends in आ *ā* or ओ *ō*, the suffix is एब *eb*, not अब *ab*. Thus पाएब *pāeb*, to obtain; जाएब *jāeb*, to go; होएब *hōeb*, to become. In देब *dēb*, to give, and लेब *lēb*, to take, the junction vowel is dropped.

When this suffix is added to intransitive roots in आ *ā*, it also forms abstract nouns, as in खिसियाएब *khisiyāeb*, fretfulness (from ✓ खिसिया *khisiyā*, to be fretful), कुड़ियाएब *kuṛiyāeb*, to be angry. Cf. § 65.

68. ल *l*-र *r*-ड़ *r*-suffixes.—The letter ल *l* is characteristic of many noun forms.

The simplest is अल *al*, (fem. अलि *alī*), or (strong form) अला *alā* (fem. अली *alī*).

अल *al* forms past participles, such as देखल *dēkhal* (fem. देखलि *dēkhalī*), seen. In the case of verbs ending in vowels, it is sometimes उल *ul*, इल *il*, एल *el* or ओल *ol*. Thus सिखल *siḥal* or सिउल *siul*, sewn; मृदल *mṛil*, dead; आएल *āel*, come; पाओल *pāol*, obtained.

It also forms adjectives on the same lines, such as दुखाल *dukhāel*, grieved (also a past participle); निनाएल *nināel*, drowsy; डेराएल *ḍerāel*, fearful; घमाएल *ghamāel*, perspiring; अँघाएल *aṅgāel*, sleepy; सरमाएल *sarāmāel* (from شرم *sharm*, shame) bashful; and many others. All these may be looked upon as participles of neuter verbs, whose roots end in आ *ā*.

The same termination is employed to make verbal nouns or

infinitives, with an oblique form in **आ** *ā*, as **देखल** *dēkhal*, the act of seeing; **देखला सँ** *dēkhalā sã*, from seeing.

The strong form **अला** *alā* is generally employed to make diminutives, and its feminine **अली** *ālī* is used for things of a still smaller size. Thus **चकला** *cakalā*, a paste-board (from **चाक** *cāk*, a wheel); **टिकुली** *tikulī*, a wafer; **कोठली** *koṭhālī*, a small room; **तमला** *tasalā*, a brass vessel, **तसली** *tasālī*, a small one.

Another connected suffix is **इल** *il*, strong form **इला** *ilā*, which is not so common in Maithilī as elsewhere. It forms possessive adjectives from substantives. The only true Maithilī examples which I have noted with certainty are **मांमिला** *māṅhilā*, the middle of three brothers, or the second of four brothers; and **सांमिल** *sāṅhil*, the third son of a family of four or more.

Of much more frequent occurrence is the closely related **अइल** *ail*, with the same meaning. It is often found where literary Hindī has other suffixes. Thus:—

Maithilī.	Hindī
तोनइल <i>tonail</i> , pot-bellied	ताँदइल <i>tōdail</i> .
धोधइल <i>dhodhail</i> , pot-bellied	धाँधाला <i>dhāḍhālā</i> .
दंगइल <i>dāṅgul</i> , a brawler	दंगइत <i>dāṅgaīt</i> .
बोभइल <i>bojhail</i> , load-bearing	बुभइल <i>bujhail</i> .

In **बाँसइला** *bāsailā*, a young bamboo, the strong form, like **अला** *alā* forms a diminutive.

Another form of **अइल** *ailā* is **इला** *ēlā*, which we have in **भउतेला** *sautēlā*, of or belonging to a co-wife, and (feminine diminutive) **खम्हेली** *khamhēlī*, a small pillar.

Parallel to **इल** *il*, we have **उल** *ul* in **काजुल** *kājul*, a worker, bread-winner. Its strong form **उला** *ulā*, fem. **उली** *ulī*, is more common, and, like the other strong forms, the feminine usually is a diminutive. Thus:—

टिकुली *tikulī*, a wafer.

गछुली *gachulī*, a young tree.

कटुली *kathulī*, a small wooden bowl.

खटुली *khatulī*, a small bamboo litter.

गंडुली *gerulī*, a small pillow (गंडुआ *geruā*, a large pillow).

अंडुली *āthulī*, a small आँठो *āṭhī* or fruit-stone.

बातुल *bātul*, a stammerer; बातुली *batulī*, a pitiful stammering woman.

And many others. Occasionally the उ *u* is strengthened to ओ *ō* (cf. एला *ēlā* above), as in टिकोला *ṭikōlā*, a young mango.

69. Cognate to the ल *l*-suffixes are those whose characteristic letter is ड *ṛ* or र *r*.

The suffix अड़ा *arā* (fem. अड़ी *ari*) is as pleonastic as the long form in अवा *awā*, which every noun can take. Perhaps in the masculine it adds a shade of contempt. In the feminine it gives a diminutive meaning. This suffix is not so common in Maithili in the west, अरा *arā* (fem. अरी *ari*) being more usual. An example is भाँपड़ा *jhōpārā* or खाँपड़ा *khōpārā*, a hut; feminine भाँपड़ी *jhōpārī* or खाँपड़ी *khōpārī*, a small hut. So, from मटुका *maṭukā*, a large vessel, we have मटकुड़ी *maṭakurī*, a milk-pail; टुकड़ा *ṭukārā* or टुकरा *ṭukārā*, a piece; टुकड़ी *ṭukārī* or टुकरी *ṭukārī*, a small piece.

The suffix is sometimes strengthened to एडू *ērū*, as in भगैडू *bhagērū*, a runaway fugitive.

The connected अरा *arā*, (fem. अरी *ari*) is used with similar meaning, and is more often met with in Maithili. Examples are चकौ *chakkī* or चकरी *chakārī*, a mill-stone; गेठरी *geṭhārī*, a bundle; मँगरी *mūṅārī*, a small grain-mallet; टुकरा *ṭukārā*, -री *-rī*, as above.

Parallel to the suffix ओला *olā*, we have ओरी *aurī* in घमोरी *ghamaurī*, small heat-spots, prickly-heat, from घम *ghām*, heat.

70. There is another pair of ल *l*- and र *r*-suffixes preceded the letter अ *ā*.—Some of the examples are merely deformed

tatsamas like किरपाल *kīrāpāl*, Sanskrit कृपालुः *kṛpāluḥ*. But others are *tadbhavas*. The termination is आल *āl* (fem. आलि *ālī*) or आर *ār* (fem. आरि *ārī*). Strong forms are आना *ālā* (fem. आनी *ālī*) or आरा *ārā* (fem. आरी *ārī*). This has several derivations, according to the particular words with which it is used.¹ In putting them here together, no attempt is made to consider derivation. All words formed with these suffixes are of a very similar nature, and for practical purposes they can all be considered at the same time. The ल *l*-suffix is the less common of the pair. We have ददियाल *darhiyāl*, bearded, from दाढ़ी *darhī*, a beard. With the र *r*-suffix we have दुधारि *dudhārī* or दुधारी *dudhārī* (feminine), milch (of a cow); पियार *piyār* (fem. पियारि *piyārī*), a beloved one, as against the Hindi प्यार *pyārā* (fem. -रि *-rī*). पेटारा *peṭārā*, a basket-box, fem. पेटारी *peṭārī*, used in a diminutive sense: गमार *gamār*, rustic; दुलार *dullār*, a darling (Skr. दुर्लभः *durlabhaḥ*). The last two words often take an additional final ऊ-suffix. Thus गमार *gamārū*, दुलार *dulārū* (or long form employed affectionately. दुलारुआ *dularuā*), without change of meaning. So also the Sanskrit-Prakrit महिला *mahilā* becomes मेहरारु *mehārārū*, a woman.

71. The suffix पन *pan* पन *ppan*. आपन *āpan*, is as common in Maithilī as in other Indo-Aryan vernaculars. It forms abstract nouns from adjectives or substantives. Thus :—

चुगलपन *cugal^apan*, backbiting.

कुधरपन *chudhar^apan*, meanness (कुधर *chūdhar* = सूद्र *sūdra*).

कोटपन *choṭ^apan*, smallness.

ठगपन *thag^apan*, cheating.

दढ़पन *ḍṛh^apan*, firmness.

धूर्तपन *dhūrt^apan*, knavery.

¹ Cf. Dr. Hoernle's Gaudian Grammar, pp. 118, 129, 135, 150.

नैनपन *nen^apan*, childhood.

बल्लेकपन *balel^apan*, foolishness.

बहैडपन *baheṛ^apan*, ne'er-doweelness.

बुड़िपन *buripan*, foolishness (बूड़ि *būṛi*, a fool).

बुढ़पन *burh^apan* or बुढ़प्पन *burhappan*, old age.

भल्लापन *bhalāpan* or भल्लपन *bhal^apan*, honesty.

भँड़पन *bhāṛ^apan* or भँड़प्पन *bhāṛappan*, roguery.

रँडपन *rāṛ^apan*, widowhood (रँड़ *rāṛ*, a widow).

लंगटपन *lāgaṭ^apan* or नंगटपन *nāgaṭ^apan*, blackguardliness (लंगट *lāngaṭ*, नंगट *naṅgaṭ* or नंगटा *nāgaṭā*, naked).

लगरपन *lagar^apan*, inquisitiveness (लगार *lagār* = 'Paul Pry').

लड़िकपन *laṛik^apan*, boyhood.

सेआनपन *seān^apan*, full-ageness (when a young lady has, as we should say in England, 'her hair up,' she is सेआनि *seānⁱ*).

It will be observed that the suffix is added even to *tatsama* words.

72. वाह *wāh* (fem. वाहि *wāhⁱ*).—This is the regular termination of nouns of agency and is the equivalent in meaning of the Hindi वाला *wālā*. Thus:—

अनवाह *an^awāh*, the man in charge of the other (अन्य *anya*) or spare pair of bullocks, when ploughing is going on.

कतरवाह *katar^awāh*, one who cuts sugarcane for feeding a sugarcane press.

करिनवाह *karin^awāh*, a man who works a करीन *karīn* or irrigation lever.

कोदरिवाह *kodariwāh*, a worker with a कोदारि *kodārī* or mattock.

गहवाह *gach^awāh*, one who climbs trees (गाह *gāch*, a tree).

गँजवाह *gāj^awāh*, one who uses a गँज *gāj*, or fish trap.

गड़िवाह *gariwāh*, a cart-driver.

गुनवाह *gun^awāh*, the man who tows a boat (गुन *gun*, a rope).

गैवाह *gaiwāh*, a tender of cows.

घोड़वाह *ghor^awāh*, a groom.

चरवाह *car^awāh*, one who grazes cattle.

झलिवाह *jhalīwāh*, a cymbal-player (झाली *jhālī*, cymbals).

टोकवाह *tok^awāh*, an asker (टोक *ṭōk*, ask).

पैनवाह *pen^awāh*, a cattle-driver (पैना *painā*, a cattle-whip).

बधवाह *badh^awāh*, a field watchman (बाध *bādh*, village lands).

मौरवाह *mōr^awāh*, one who drives cattle round and round in a mill (मौर *mōr*, a turn).

लठिवाह *laṭhīwāh*, a wielder of cudgels.

सुनवाह *sun^awāh*, one who hears complaints.

हथिवाह *hathīwāh*, an elephant-keeper.

हरवाह *har^awāh*, a ploughman.

The suffix is optionally spelt and pronounced बाह *bāh*, so that we may have अनबाह *an^abāh*, कतरबाह *katar^abāh*, and so on. Further, an abstract noun can be formed from these nouns of agency by adding the fem. suffix इⁱ. Thus गड़िबाहि *garīwāhⁱ*, the profession of a cart-driver. So from the ✓ चार *cār*, graze (active), we have चरबाह *car^abāh*, a cattle-grazer, and thence चरबाहि *car^abāhⁱ*, cattle-grazing.

73. सार *sār*.—This is not a proper suffix, being simply a derivative form of शाला *śālā*, a house. In Maithilī it is used as a suffix, and not as a member of a compound word. The whole compound is treated as if it were one word, with the usual shortening of the antepenultimate vowel. Thus, from—

हाथी *hāthī*, an elephant, we have हथिसार *hathīsār*, an elephant-stable.

घोड़ *ghōṛ*, a horse, we have घोड़सार *ghōṛ^asār*, a horse-stable.

बटि *chāṭī*, a pupil (Skr. छात्र *chātra*), बटिसार *chāṭīsār*, a school.

Similarly, कनिसार *kanīsār*, a furnace for parching grain, and बनिसार *banīsār*, a prison.

CHAPTER II.

GENDER, NUMBER AND CASE.

74. The noun has two Genders.—Masculine and Feminine. Words derived direct from the Sanskrit, which were originally neuter, generally become masculine in Maithili.

The most important exceptions to this last rule are आँखि *ākhi*, an eye; दही *dahī* or दही *dahī*, curdled milk; दूरी *dūri*, distance; and पुस्तक *pustak*, a book; which are feminine. आँगि *āgi*, fire, though derived from a masculine Sanskrit word, is feminine in Maithili.

75. There are two numbers, the singular and plural.

The plural number of nouns in Maithili is simply formed by the addition of a noun signifying multitude. Those most commonly used are सब *sabh* and सबहि *sabah*¹ meaning 'all,' and लोकनि *lokani* meaning 'people.' The last is only used with animate objects. सब *sabh* and सबहि *sabah* can be used indifferently either before or after the qualified noun. Thus नैना सबक *nēnā sabhak* नैना सबहिक *nēnā sabahik*, सब नैनाक *sabh nēnāk*, सबहि नैनाक *sabah nēnāk* and नैना लोकनिक *nēnā lokanik* are all possible forms of the genitive plural of नैना *nēnā*, a boy. लोकनि *lokani*, be it observed, can only be used *after* the qualified noun. In all circumstances, whatever be the order of the words, the postposition deciding the case comes last.

76. The same rules partially apply to pronouns: but, in addition to the word signifying plurality, many of them have entirely new bases for their plural forms.

77. Throughout the following Paradigms, I shall generally use only the word सब *sabh* to designate the plural; but it must always be understood that, unless specially forbidden, सबहि *sabah*¹ and लोकनि *lokani* can also be used.

¹ The old Maithili poet Vidyāpati sometimes has सबहु *sabah*¹, instead of सबहि *sabah*¹. Compare song l. 6.

78. *Organic cases*.—There was a case-termination **हि** *hi* or **हिं** *hī* and another **हु** *hu* or **हुं** *hū* in Apabhraṃśa Māgadhi Prakrit. These have survived in Maithili in the forms **हि** *hi*, **हिं** *hī*, **हु** *h^u* and **हुं** *h^u*, which can be used for practically any oblique case. They are not often heard nowadays, except in poetry and proverbial sayings, but they are common in these. They are also frequently met in the old poetry of Vidyāpati.

Examples of the use of **हि** *hi* and **हिं** *hī* in the various cases are as follows:—

Accusative—**सत्रुहिं** **आन** *satruhī ān*, he brings an enemy.

पड़रहिं **मार** *paṛaruhī mār*, beat the buffalo calves.

Instrumental—**बलहिं** *balahī*, by force, violently.

अचरहिं **भांरि** **भुरि** **दितहुं** *acarahī jhārī jhurī ditahū*, I would have swept it with my body-cloth.

Ablative—**नैदहिं** **मिख** **चरबाहिं** **अहीर** *nēdahī sikh carabāhī ahīr*, from boyhood cowherds learn cattle-tending.

Locative—**जमुना** **हरदहिं** *jamunā haradahī*, in the Jamunā-pool.

अदकहिं **मिंदुर** **मेठ** **गेल** *adakahī sindur mēṭ gēl*, in her astonishment, the vermilion was rubbed off.

गदरौ **खेतहिं** **सुखाफल** *gadari khētahī sukhāḥel*, the unripe crop has dried up in the fields.

The following are examples of **हु** *h^u* and **हुं** *h^u*:—

Dative—**सबहुं** **जथोचित** **कैल** **परनाम** *sabahū jathōcit kail parā-nām*, to all he made meet reverence.

Ablative—**ओतहुं** *otahū*, from there.

किहुं **नहिं** **ततहुं** **भेल** *kihū nahī tatahū bhēl*, nothing came to pass from there.

Genitive.—**अकरहुहुं** **चलप्रक** **डौल** *akarahū calaḥk ḍaul*, an opportunity for the coming of Akrūr.

Locative.—**पबडहुं** **परम** **निपुन** *pacharahu param nipun*, exceedingly skilled in wrestling.

कोपङ् कट् नहिं भाखथि कबङ् *kōpah^u kaṭ^u nahⁱ bhākhathⁱ kabah^u*,
even at any time he speaketh not harshly in anger.

Most of the above examples come from poetry, in which a final इⁱ or उ^u is fully pronounced, but I have written them as if they were prose, so as to illustrate the grammatical forms.

In modern prose Maithili the form हिं *hi^u* is contracted to एं *ē* and is reserved for the termination of the Instrumental while हि *hi* is contracted to ए *ē*, and is reserved for the termination of the Locative. Examples will be found below, in dealing with the separate cases.

79. *Inorganic cases.*—In Maithili (except in the organic Instrumental formed by adding एं *ē*, and the organic Locative formed by adding ए *ē*) cases are formed by suffixing postpositions. In Hindōstānī these postpositions are added directly to the noun without any change of the latter. Thus, फल का *phal kā*, of fruit, नारी को *nārī kō*, to the woman. But, when a *tadbhava* noun (which is not a noun of relationship) ends in आ *ā*, that आ *ā* is changed to ए *ē* before a postposition. Thus, from घोड़ा *ghōṛā*, a horse, we have घोड़े का *ghōṛē kā*, of a horse. In Maithili the position is almost exactly reversed. *Tadbhava* nouns in आ *ā* are never changed, while certain other nouns do change before postpositions. In other words, the oblique form in Maithili is always the same as the direct form except in the case of certain nouns in इⁱ, ड^r, न *n*, ब *b*, ल *l* and र *r*. For instance घोड़ा *ghōṛā*, a horse, has its genitive घोड़ा केर *ghōṛā kēr*, not घोड़े केर *ghōṛē kēr*.

80. The following are the rules for ascertaining the oblique form in the singular of those nouns which take it:—

(i) All verbs form a feminine verbal noun by adding इⁱ to the root (see § 57). Thus देखब *dekhab*, to see; root देख *dēkh*; verbal noun देखि *dēkhⁱ*, seeing, in the sense of ‘the act of seeing.’ All these verbal nouns in इⁱ have an oblique form in ऐ *ai*, as in देखे के

dēkhai kē, for seeing. The oblique form itself is often used as a dative of purpose, as in ओकरा देखै गेल बलछँ *okārā dēkhai gēl chalah̃*. I had gone for seeing him, *i.e.*, to see him. Other examples of the use of this oblique form are:—

हम चरैक (*i.e.*, चरै+क) लेल ओकरा काड़लें रहैत हो, *ham caraik (i.e., carai+k) lēl okārā chārālē rahait hō*, I have let it (a goat) loose for the sake of grazing (*i.e.*, to graze).

दौड़ल सलहेस केँ पकड़ै *daūṛal salhēs kē pakṛai*, they ran to catch Salhēs.

चललीह हरवा बेचै *callih harwā bēcai*, she went to sell strings of beads.

अपना चढ़ैक घोड़ी देलक *apnā carhaik ghōṛī dēlak*, he gave the mare of his own riding (*i.e.*, his own riding mare).

In the case of the roots दे *dē*, give, and ले *lē*, an म *m* (or sometimes ब *b*) is inserted in the oblique form. Thus, देर *dēi*, the act of giving, oblique देमै *dēmai*. Verbs whose roots end in र *i* insert a अ *a* ब *b* throughout. Thus √ पि *pi*, drink, verbal noun, पिबि *pibi*, oblique पिबै *pibai*. Examples of these forms are:—

हमरा एक बकरौ लेमैक अक्कि *hamārā ek bakarī lēmaik achhi*, to me of taking one she-goat there is (necessity), *i.e.*, I must get a she-goat.

In the following we have also the direct verbal noun भरि *bharī*, the filling:—

नेना सब केँ पिबैक भरि भे जाइत बैक *nēnā sabh kē pibaik bharī bhai jāit baik*, there becomes the filling of the drinking for the children, *i.e.*, we get enough for the children's drinking.

Note that some people write and pronounce the final छै *ai* of this oblique form as if it were छै *ā*, thus चरैक *carāk*, बेचै *bēcā*, etc.

This oblique form of verbal nouns is very frequently employed in the construction of compound verbs, under the head of which several more examples will be found.

81. (ii) There are two other verbal nouns ending in ब *b* (§ 67) and ल *l* (§ 68), which have the same meaning. Thus देखब *dēkhab*, the act of seeing, to see; देखल *dēkhal*, the act of seeing. The former is commonly employed as an infinitive, but both are true nouns, and are thus declined:—

Nominative Singular	देखब <i>dēkhab</i>	देखल <i>dēkhal</i>
Oblique Singular	देखबा <i>dekh^abā</i>	देखला <i>dekh^alā</i>
Organic Instrumental Singular.	देखबे <i>dekh^abē</i>	देखले <i>dekh^alē</i>
Organic Locative Singular.	देखबे <i>dekh^abē</i> , sometimes written देखबै <i>dekh^abai</i> .	देखले <i>dekh^alē</i> , sometimes written देखलै <i>dekh^alai</i> .

In the second noun न *n* is sometimes written for ल. We thus have the compound लेले जाफ़ब *lēlē jāfb* or लेन जाफ़ब *lēn jāfb*, to go by means of taking, to take away.

Examples of the employment of these two verbal nouns are:—

(a) 1. Direct forms—

हुनक कानब सुनि *hunak kānab suni*, having heard his weeping.

बाड़ब को रछौ *chārab kī rahau*, what letting go was there to you, why did you let go?

पक़ताफ़ब *pach^atāfb*, the act of regretting. The oblique form is पक़तैबा *pach^ataibā*, see below.

2. Oblique cases—

फ़करा मारबा में *ek^ara mār^abā mē*, in killing it.

खोकरा तकबा में in searching for it (✓ ताक *tāk*, direct verbal noun ताकब *tākab*).

पक़तैबाक *pach^ataibāk*, of regretting.

रातुक चलब दिन में पड़चल *rātuk cal^abē din mē pahūcal*, by travelling by night, he arrived in the daytime.

(b) 1. Direct forms—

ओ कहल करैअकि *ō kahal karaiachⁱ*, he does speaking, *i.e.*, he speaks frequently.

पकताओल *pach^atāol* (obl. पकतौला *pach^ataulā*), the act of regretting.

कैल *kail* or करल *kural*, the act of doing.

2. Oblique cases—

पानि बरिसला बिना *pāni baris^alā binā*, without water raining, *i.e.*, (owing to) the want of rain.

चरो नहिं भेटला सँ *carī nahⁱ bheṭ^alā sã*, from not getting fodder.

घुमला सँ को लाभ अहि *ghum^alā sã kī lābh ahiⁱ*, what profit is there from wandering about.

दौर धूप कैला सँ किच्छु नहिं हैत *daur dhūp kailā sã kicch^u nahⁱ hait*, nothing will result (*lit.* be) from running and fusing.

पकतौला सँ को भै सकैअकि *pach^ataulā sã kī bhai sakaiachⁱ*
what (good) can result from lamenting ?

लगल *lag^alē*, on the attaching, *i.e.*, immediately.

82. Besides the above, several other nouns (including adjectives) ending in ड *r*, ढ *rh*, न *n*, र *r*, ल *l*, and occasionally other letters also, have oblique forms in आ *ā*. I have noted the following as certain instances :—

बड़ <i>bar</i> , great	Oblique form	बड़ा <i>bar^a</i> .
अखाड़ा <i>akhārā</i> , an arena	..	अखाड़ा <i>akhārā</i> .
आँगन <i>ājun</i> , a courtyard	..	आँगन <i>ājunā</i> .
नैन <i>nain</i> , an eye	..	नैन <i>nainā</i> .
दोसर <i>dōsar</i> , second	..	दोसरा <i>dos^arā</i> .
तेसर <i>tēsar</i> , third	..	तेसरा <i>tes^arā</i> .
पहर <i>pahar</i> , a watch	..	पहरा <i>pah^arā</i> .

आंचर <i>ācar</i> or आचर <i>ācar</i> , a body cloth.	Oblique form	आंचरा <i>ācārā</i> or आचरा <i>acārā</i> .
आन्हर <i>ānhar</i> , blind	„	आन्हरा <i>anhārā</i> .
रंगुर <i>īgur</i> , red lead	„	रंगुरा <i>īgurā</i> .
कोर <i>kōr</i> , a lap	„	कोरा <i>kōrā</i> .
दिवार <i>dibār</i> , a wall	„	दिवरा <i>dibārā</i> .
दुवार <i>duār</i> , a doorway	„	दुवरा <i>duarā</i> .
पल्लर <i>pallar</i> , a plank	„	पल्लरा <i>palārā</i> .
बहिर <i>bahīr</i> , deaf	„	बहिरा <i>bahīrā</i> .
लिलार <i>lilār</i> , the forehead	„	लिलरा <i>lilārā</i> .
पहिल <i>pahīl</i> , first	„	पहिला <i>pahīlā</i> .
बदल <i>badal</i> , exchange	„	बदला <i>badālā</i> .

To these may be added :—

आगँ <i>agū</i> or आगूँ <i>āgū</i> , front	„	आगाँ <i>agā</i> , आगाँ <i>āgā</i> .
पहँ <i>pachū</i> or पाहँ <i>pāchū</i> , rear	„	पहाँ <i>pachā</i> , पाहाँ <i>pāchā</i> .
ठाँई <i>thāi</i> , place	„	ठैयाँ <i>thaiyā</i> .
डीह <i>dih</i> , a village-site	„	डीहा <i>dihā</i> .
दिस <i>dis</i> , a direction	„	दिसा <i>disā</i> .
धनुष <i>dhanukh</i> , a bow	„	धनुखा <i>dhanukhā</i> .

It is necessary to remark that these oblique forms are not invariably employed. We often find the direct form employed instead of the oblique one.

83. Examples are :—

(1) Direct forms—

बड़ अनुरोध बड़ा पय राख *bar* (direct) *anurōdh barā* (oblique)
pay rākh, lay (the burden of) a great favour upon the great.

आंगन सुन देखि *āgan sun dekhī*, seeing the courtyard empty.

नछन (*i.e.*, नैन) नोराछल *naen (i.e. nain) norāel*, (her) eye filled with tears.

दोसर रोये चन्ना *dōsar rōyē cannā*, the second one who weeps is Cannā.

तीनिक तेसर *tinik tēsar*, the third after three.

जे परि पहर स्रुति गेल जे *pari pahar sūtī gēl*, how the watch went to sleep.

बाहु कन्हैया मोर आंचर *chāṛ^u kanhaiā mōr ācar*, let go, O Kṛṣṇa, my body-cloth.

आन्हर कुकुर बसाने भूखे *ānhar kukur basātē bhūkhē*, a blind dog barks at the wind.

पहिल खंड हम लेब *pahil khaṇḍ ham lēb*, I shall take the first portion.

आगू थलथल *āgū thal^athal*, a pendulous front.

पाछू भारी *pāchū bhārī*, a heavy behind.

(2) Oblique forms—

एक सै एकस डण्ड खेलाइत अछि अखाड़ा पर *ek sai ekais ḍaṇḍ khe-lāit achⁱ akhāṛhā par*, he performs one hundred and twenty-one exercises upon the arena.

बड़ा पय राख *barā pay rākh*, as above.

कटगर तर अंगना केओ राख *kaṭagar taru āg^anā keo rākh*, does anyone keep a thorn-tree in his courtyard ?

नैनो काजर पेन्हि लेलि (for लेलन्हि *lēlanhⁱ*) *nainā kājar pēnhⁱ lēlⁱ*, on her eyes she applied collyrium.

तेसराक अंत *tes^arāk ant*, the end of the third.

सलहसक पहरा सँ *sal^ahēsak pah^arā sē*, from Salhēs's watch.

अंचरा डगरिया बहारितहुँ *āc^arā ḍagariyā bahāritahū*, I would have swept the road with my body-cloth.

बहिराक सुतलहिँ कौ अन्हराक जगलहिँ कौ *bahirāk sut^alahⁱ kī, anh^arāk jagalahⁱ kī*, what of a deaf man by sleeping, what of a blind man by waking (i.e., what do they respectively lose by sleeping or waking ?).

लिलरा सोभैअछि दंगुराक रोरिया *lil^arā sobhaiachⁱ ḡgurāk roriyā*, on the forehead the fragments of red lead are beautiful.

हम सुतब तोहरा कोरा ददा सुतब बबाक कोरा *ham sūtab toharā kōrā, dadā sūtab babāk kōrā*, I will sleep in your bosom, (my) brother will sleep in (my) father's bosom.

भद्रिक छडनी-कैडनी दिबरा सटि गेल *bhadrik ehunī-kehunī dib-rā saṭi gēl*, Bhadri's elbow, etc., (i.e., elbows and knees) stuck against the wall.

दुआरा में *duarā mē*, in the doorway.

बगडा भिया पुता पलरा बैठल *bagahā dhiyā putā palārā baiṭhal*, the girls and boys of Bagahā were seated on a plank.

पहिला पानि भरि गेल ताड़ *pahilā pāni bharī gēl tār*, the tank is filled by the first (fall of) rain.

ओकरा बदला में *okārā badalā mē*, in exchange for that.

अगाँ पछाँ बिदा भेल *agāṁ pachāṁ bidā bhēl*, they departed one behind the other.

बिचे ठैयाँ बरहो बियोगवा *bicē ṭhaiyāṁ baraho biyogawā*, in the middle place (write) the separation of the twelve (months).

फोटरा बरा डौडा में गाद भड़कबैत अछि *phoṭārā barā ḍihā mē gāi bharakabait achi*. Phoṭārā is scaring the cattle in Barā village (or Barā Ḍih).

कोन दिसा के अबैत छोट्टे कहइ बुझाय *kōn disā kē abait hōai kahah^u bujhāy*, tell clearly towards what direction he is coming.

मारब धनुखा देब खंसाय *mārab dhanukhā dēb khāṣāy*, I will strike him with my bow (i.e., with an arrow from my bow) and fell him.

It will be seen subsequently that these oblique forms in ā are much more frequently employed in the case of pronouns than in the case of nouns substantive.

84. As there is no organic plural in Maithili, the question of a plural oblique form does not arise. The nouns of multitude, *सभ sabh*, *सबहि sabahi*, and *लोकनि lokani*, are treated exactly like singular

nouns. Thus, the organic instrumental plural of नेना *nēnā*, a boy, may (amongst other forms) be नेना सभें *nēnā sabhē* or सभ नेनै *sabh nēnē*.

85. There are (counting the vocative) eight cases,—*viz.*, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative and Vocative.

86. The NOMINATIVE is used before all kinds and before all tenses of verbs. There is no case of the Agent as in Hindōstānī.

87. The ACCUSATIVE is the same in form as the nominative. When a noun has an oblique form this is sometimes employed instead of the accusative by the vulgar. Thus, in the Song of Sal^{ah}ēs, Mālin says बालपन अचरा बान्हलि *bāl^apan ac^arā* (not आचर *ācar*) *bānhalī*, (from my) girlhood I have kept my body-cloth tied (over my body), *i.e.*, have kept my bosom covered.

In cases in which Hindōstānī would employ the postposition को *kō*. Maithilī employs the dative postposition के *kē*, कें *kē*, कै *kai*, or काँ *kā*, as in बनोधिआ दौड़ल सलइस केँ पकड़े *banaudhiā daural Sal^{ah}ēs kē pak^arai*, the Banaudhiās ran to seize Sal^{ah}ēs.

Note that in old Maithilī, the nominative and accusative often ends in ए *ē*, which is also an old Māgadhi Prakrit termination of the nominative case. Thus, Vidyāpatī (i, 1) says, कामिनि करट्ट सिनाने *kāminī karat^a sinānē*, the fair one does bathing.

88. The INSTRUMENTAL denotes the instrument, means, cause, or agent, by which a thing is done. It in no way corresponds to the 'agent case' of Hindōstānī of which the suffix is ने *nē*. It is usually formed by the suffix स *sā* or सै *sai* of which सउँ *sau* and सौँ *sai* are occasional varieties, which are more common in the older language.

The Organic Instrumental referred to above is formed by adding रँ *ē*, which is sometimes (especially in old poetry) written अइ *ai*. It is added as follows :—

(a) When the noun ends in आ *ā*, the रँ *ē* is substituted for the final vowel. If the noun has an oblique form ending in आ *ā*, t is added to the oblique form in the same way. Thus कथा *kathā*

a story, instrumental कथे *kathē*, by a story; नेना *nēnā*, a boy, नेने *nēnē*, by a boy; आँचर *ācar*, a body-cloth, oblique form आँचरा *ācarā*, instrumental आँचरे *ācarē*.

(b) In the case of all other nouns, the रं *ē* is added without elision of the final vowel, but if the latter is long, it is shortened, and if it is one of the imperfect vowels इⁱ and उ^u, it is fully pronounced. Thus फल *phal*, a fruit, फले *phalē*, by a fruit; पानि *pāni*, water, instrumental पानिं *pāniē*; बेटि *bēti*, a daughter, instrumental बेटिं *bētiē* (not बेटोरं *bētorē*); सबहि *sabahi*, all, instrumental सबहिं *sabahiē*; भालु *bhālū*, a bear, instrumental भालुं *bhālūē*. The following are examples of the use of this organic instrumental:—

कमर बांधे कुरिं कटारें *kamar bādhē churiē kaṭārē*, he binds his waist with knife and dagger.

गोरि मागु गोरबे आन्हरि *gōri māgū gāurabē ānharī*, a fair woman is blinded by pride.

रं कथे ई भेल *kathē ī bhēl*, owing to this, it happened by conversation (*i.e.* owing to the conversation). रं कथे *kathē* is not 'by this conversation, which would be छहि कथे *ehī kathē*.

जें कानें सीमझागवत सुनल कोरान नहिं सुनि सकैबौ *jē kānē sīmābhāgavat sūnal korān nahī sūnī sakaibō*, I cannot hear the Qur'ān by the ear with which I have heard the Śrīmad Bhāgavata.

89. The DATIVE is formed by suffixing the postposition के *kē*, कं *kē*, कै *kaī*, or काँ *kā*.

90. The ABLATIVE is formed by suffixing the postposition से *sē* or सै *saī*, of which सउं *saū* and सोँ *sō* (more common in the older language) are varieties. Verbs of speaking and asking govern the ablative of the person addressed as in Hindōstānī.

91. The sign of the GENITIVE is क *k*, which, at the present day, is no longer a postposition, but is a suffix attached to, and forming

One word with the base. Thus **नेनाक** *nēnāk*, of a boy; **पानिक** *pānik*, of water; **नेना लोकनिक** *nēnā lokanik* of boys. When the base ends in an imperfect र् or उ, this vowel is pronounced fully in the genitive. Thus **सबहिक** *sabāhik*, of all; **भालुक** *bhāluk*, of a bear. When the base ends in a consonant, the vowel अ *a* is inserted before the क *k*. Thus, **फलक** *phalak*, of a fruit. When a noun has a separate oblique form, the क *k* is added to this. Thus **बड़** *bar*, great, oblique form **बड़ा** *barā*, genitive **बड़ाक** *barāk*, of a great man; **अपना चढ़ैक घोड़ा** *apnā carhaik ghōṛā*, the horse of his own riding, his own riding horse.

In Southern Maithili, a long vowel is shortened before this क *k*. Thus **नेनाक** *nēnak*, not **नेनाक** *nēnāk*, of a boy.

The postposition **केर** *kēr* is also employed to form the genitive. This is more common in poetry and in the older language. Examples are **नेना केर** *nēnā kēr*, of a boy; **फल केर** *phal kēr*, of fruit. In the case of personal pronouns, the **के** *kē* of **केर** *kēr* is dropped, and the remaining र *r* becomes a suffix, as in **हमर** *hamar*, my.

The suffixes क *k* and **केर** *kēr* of the genitive are by origin adjectival, like the Hindōstānī **का** *kā*, **के** *kē*, **कौ** *kū*, but when added to nouns substantives they are in modern Maithili immutable, just as in the case of Bengali. They do not change either for gender or for case. Thus we have **नेनाक बाप** *nēnāk bāp*, the boy's father; **नेनाक बाप केर** *nēnāk bāp kēr*, of the boy's father; **नेनाक माई** *nēnāk māi*, the boy's mother; **नेनाक भाइ सभ** *nēnāk bhāi sabh*, the boy's brothers. This rule does not hold good in the case of pronouns, the genitives of which have an oblique form.

92. The LOCATIVE indicates the place in, or the time at, which a thing is done. It is usually formed by the postposition **में** *mē*, of which **मैं** *māi* and **मौ** *mō* are optional forms. Of these three **मौ** *mō* is the oldest, and is generally found in poetry. The organic form of the Locative ends in र *r*, as explained above. It is not much used in modern prose Maithili, though it is frequent in

pōetry, where it is sometimes written **घु** or **अर** *ai*. In the modern colloquial dialect it is, however, often heard in phrases such as **घरे** घरे *gharē gharē*, in every house; **गामे गामे** *gāmē gāmē*, in every village, and so on. As an example from classical poetry we may quote Vidyāpati (v. 3) **जाग्रव ओघट घाटे** *jāgrab aughat ghāṭē*, I shall go on the rugged river bank.

The following examples are all taken from one folk-song,—that of *Dīnā Bhadrī*.

घड़ि एक चलबे पहर बिति गेल *gharī ek cal^{abē} pahar bitī gēl*, in (*i.e.*, after) going for one (or two) half-hours, a watch of the day passed.

चलह जोरे मिलि *calāh jaurē milī*, having joined in company (with us), come along.

छहि ठामे *chī ṭhāmē*, in this place.

बेना बरा डीहे रहयि अनेर *bēnā barā dīhē ruhathī anēr*, *Bēnā* is wandering loose in *Barā Dīh*.

मुसाहक दोकाने मना परि गेल *musāhuk dokānē manā parī gēl*, there was a prohibition (*i.e.*, they were stopped) at the shop of *Musāhu*.

एक जुम तमाकू मोरा नामे नहिं चढ़ाबै *ek jum tamākū mōrā nāmē nahī carhābāi*, they do not offer a single chew of tobacco in my name.

सात नींदे सतलि बलैक फेकुनी *sāt nīdē sūtalī chalaik phekunī*. *Phekunī* was sleeping in seven sleeps (*i.e.*, was sound asleep).

बोभे बोभे बोरे बोरे नान तमाकू तोलै *bōjhē bōjhē bōrē bōrē nōn tamākū taulai*, bundle after bundle and sack after sack (*lit.* in bundle in bundle, in sack in sack) does he weigh salt and tobacco.

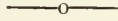
बड़ भोरे बकल दुआर *baṛ bhōrē chēkul duār*, in the early morning you have obstructed my door.

93. The VOCATIVE usually takes the same form as the nominative. In speaking to a person of lower rank or age, the long form of the noun is preferred. Thus, **बेना** *nēnā*, a boy, becomes **रो**

नेनवा *rau nen^awā*. नेनौ *nēnī*, a girl, becomes गै नेनिया *gai neniyā*.
रघू *Raghū*, a proper name, becomes रौ रघुआ *rau Raghūā*.

The following interjections are used with the vocative:—

- (a) With masculine inferiors,—or familiarly, रौ *rau*, रे *rē*.
- (b) With masculine equals or superiors, ओ *au*, हौ *hau*, हे *hē*.
- (c) With feminine inferiors,—or familiarly, गै *gai*.
- (d) With feminine equals or superiors, है *hai*.



CHAPTER III.

DECLENSION OF NOUNS.

94. There is in Maithili really only one declension, but as the forms of some classes of nouns vary slightly from each other before some of the postpositions, it will be convenient to consider nouns in three classes.

95. I. The first class will consist of all nouns ending in आ *ā* or आँ *ā̃*.

II. The second class will consist of all nouns ending in a consonant.

III. The third class will consist of all other nouns.

The difference between these three classes will be noticed on comparison of the Instrumental and Vocative singular.

96. It will be remembered that every noun has three forms, a short, a long, and a redundant (see §§ 41 ff.). In the following pages I shall only deal with the short form. As every long and redundant form ends in आ *ā* or आँ *ā̃*, they all belong to the first class. Thus, फल *phal*, a fruit, belongs to the second class. Its long form is फलवा *phal^awā*, which belongs to the first class, its instrumental singular being फलवै *phal^awē*.

CLASS I.

All nouns ending in **आ** *ā* or **ई** *ē*.

97. (1) Example of a Masculine noun ending in **आ** *ā*.

नेना *nēnā*, a boy.

Singular.

Nom.	नेना <i>nēnā</i> , a boy.
Acc.	$\left\{ \begin{array}{l} \text{नेना} \text{ नेंना}, \\ \text{नेना} \text{ के} \text{ } nēnā \text{ kē}, \end{array} \right\} \text{a boy.}$
Inst.	$\left\{ \begin{array}{l} \text{नेनें} \text{ } nēnē, \\ \text{नेना} \text{ से} \text{ } nēnā \text{ sē}, \end{array} \right\} \text{by a boy.}$
Dat.	नेना <i>के</i> <i>nēnā kē</i> , to a boy.
Abl.	नेना <i>से</i> <i>nēnā sē</i> , from a boy.
Gen.	$\left\{ \begin{array}{l} \text{नेनाक} \text{ } nēnāk, \\ \text{नेना केर} \text{ } nēnā kēr, \end{array} \right\} \text{of a boy.}$
Loc.	नेना <i>में</i> <i>nēnā mē</i> , in a boy.
Voc.	रौ नेनवा <i>rau nenāwā</i> , O boy, (<i>or respectfully</i>) ओ नेना <i>au nēnā</i> .

Plural.

Nom.	नेना सभ ¹ <i>nēnā sabh</i> , boys.
Acc.	$\left\{ \begin{array}{l} \text{नेना सभ}^1 \text{ } nēnā \text{ sabh,} \\ \text{नेना सभ के}^2 \text{ } nēnā \text{ sabh } kē, \end{array} \right\} \text{ boys.}$
Inst.	$\left\{ \begin{array}{l} \text{नेना सभे}^3 \text{ } nēnā \text{ sabhē,} \\ \text{नेना सभ स}^4 \text{ } nēnā \text{ sabh } sã, \end{array} \right\} \text{ by boys.}$
Dat.	नेना सभ के ⁴ <i>nēnā sabh kē</i> , to boys.
Abl.	नेना सभ स ⁵ <i>nēnā sabh sã</i> , from boys.
Gen.	$\left\{ \begin{array}{l} \text{नेना सभक}^6 \text{ } nēnā \text{ sabhak,} \\ \text{नेना सभ केर} \text{ } nēnā \text{ sabh } kēr, \end{array} \right\} \text{ of boys.}$
Loc.	नेना सभ में ⁷ <i>nēnā sabh mē</i> , in boys.
Voc.	$\left\{ \begin{array}{l} \text{रौ नैनवा सभ}^8 \text{ } rau \text{ nēnāwā sabh,} \\ \text{ओ नेना सभ } au \text{ } nēnā \text{ sabh,} \end{array} \right\} \text{ O boys.}$

¹ Other forms are सभ नेना *sabh nēnā*, नेना सबहि *nēnā sabah¹*, सबहि नेना *sabah¹ nēnā* and नेना लोकनि *nēnā lokⁿⁱ*.

² Other forms are नेना सबहि के *nēnā sabah¹ kē*, and नेना लोकनि के *nēnā lokⁿⁱ kē*.

³ Other forms are नेना सबहिएँ *nēnā sabah¹iē*, नेना सबहि सँ *nēnā sabah¹ sã*, नेना लोकनिएँ *nēnā lokⁿⁱiē* and नेना लोकनि सँ *nēnā lokⁿⁱ sã*.

⁴ Other forms are नेना सबहि केँ *nēnā sabah¹ kē* and नेना लोकनि केँ *nēnā lokⁿⁱ kē*.

⁵ Other forms are नेना सबहि सँ *nēnā sabah¹ sã* and नेना लोकनि सँ *nēnā lokⁿⁱ sã*.

⁶ Other forms are नेना सबहिक *nēnā sabah¹ik*, नेना लोकनिक *nēnā lokⁿⁱik*.

⁷ Other forms are नेना सबहि में *nēnā sabah¹ mē* and नेना लोकनि में *nēnā lokⁿⁱ mē*.

⁸ Other forms are रौ नेना सबहि *rau nēnā sabah¹*, ओ नेना लोकनि *au nēnā lokⁿⁱ*.

98. (2) Example of a feminine noun, ending in **या** *ā*.

कथा *kathā*, a story.

Singular.

Nom.	कथा <i>kathā</i> , a story.
Acc.	{ कथा <i>kathā</i> , कथा के <i>kathā kē</i> . } a story.
Inst.	{ कथे <i>kathē</i> , कथा से <i>kathā sē</i> . } by a story.
Dat.	कथा के <i>kathā kē</i> , to a story.
Abl.	कथा से <i>kathā sē</i> , from a story.
Gen.	{ कथाक <i>kathāk</i> , कथा केर <i>kathā kēr</i> . } of a story.
Loc.	कथा में <i>kathā mē</i> , in a story.
Voc.	हे कथा <i>hē kathā</i> . O story.

Plural.

Nom.	कथा सब <i>kathā sabh</i> , stories.
Acc.	{ कथा सब <i>kathā sabh</i> , कथा सब के <i>kathā sabh kē</i> , } stories.
Inst.	{ कथा सब <i>kathā sabhē</i> , कथा सब से <i>kathā sabh sē</i> . } by stories.
Dat.	कथा सब के <i>kathā sabh kē</i> , to stories.
Abl.	कथा सब से <i>kathā sabh sē</i> , from stories.
Gen.	{ कथा सबक <i>kathā sabhak</i> , कथा सब केर <i>kathā sabh kēr</i> . } of stories.
Loc.	कथा सब म <i>kathā sabh mē</i> , in stories.
Voc.	हे कथा सब <i>hē kathā sabh</i> . O stories.

CLASS II.

99. All nouns ending in a silent consonant.

फल *phal*, a fruit.*Singular.*

Nom.	फल <i>phal</i> , a fruit.
Acc.	{ फल <i>phal</i> , फल के <i>phal kē</i> . } a fruit.
Inst.	{ फलें <i>phalē</i> . फल से <i>phal sē</i> . } by a fruit.
Dat.	फल के <i>phal kē</i> , to a fruit.
Abl.	फल से <i>phal sē</i> , from a fruit.
Gen.	{ फलक <i>phalak</i> , फल केर <i>phal kēr</i> , } of a fruit.
Loc.	फल में <i>phal mē</i> , in a fruit.
Voc.	हे फल <i>hē phal</i> , O fruit.

Plural.

Nom.	फल सभ <i>phal sabh</i> , fruit.
Acc.	{ फल सभ <i>phal sabh</i> . फल सभ के <i>phal sabh kē</i> . } fruit.
Inst.	{ फल सभें <i>phal sabhē</i> . फल सभ से <i>phal sabh sē</i> , } by fruit.
Dat.	फल सभ के <i>phal sabh kē</i> , to fruit.
Abl.	फल सभ से <i>phal sabh sē</i> , from fruit.
Gen.	{ फल सभक <i>phal sabhak</i> . फल सभ केर <i>phal sabh kēr</i> , } of fruit.
Loc.	फल सभ में <i>phal sabh mē</i> , in fruit.
Voc.	हे फल सभ <i>hē phal sabh</i> , O fruit.

As an example of a noun with an oblique form, we may take
 पहर *pahar*, a watch; Acc पहर *pahar* or पहरा के *pahārā kē*; Inst.

पहरें *paharē* or पहरा से *paharā sē*, and so on. The plural is पहर सब *pahar sabh*, etc., like फल सब *phal sabh*.

CLASS III.

All nouns not ending in आ *ā* or in a consonant.

100. (1) Example of a masculine noun, ending in इ *i*.

पानि *pāni*, water.

Singular.

Nom.	पानि <i>pāni</i> .	water.
Acc.	{ पानि <i>pāni</i> . पानि के <i>pāni kē</i> . }	water.
Inst.	{ पानिसे <i>pāniṣē</i> . पानि से <i>pāni sē</i> , }	by water.
Dat.	पानि के <i>pāni kē</i> ,	to water.
Abl.	पानि से <i>pāni sē</i> ,	from water.
Gen.	{ पानिक <i>pānik</i> . पानि केर <i>pāni kēr</i> . }	of water.
Loc.	पानि में <i>pāni mē</i> ,	in water.]
Voc.	हे पानि <i>hē pāni</i> ,	O water.

Plural.

Nom.	पानि सब <i>pāni sabh</i> .	waters.
Acc.	{ पानि सब <i>pāni sabh</i> . पानि सब के <i>pāni sabh kē</i> . }	waters.
Inst.	{ पानि सबे <i>pāni sabhē</i> . पानि सब से <i>pāni sabh sē</i> . }	by waters
Dat.	पानि सब के <i>pāni sabh kē</i> ,	to waters.
Abl.	पानि सब से <i>pāni sabh sē</i> ,	from waters.
Gen.	{ पानि सबक <i>pāni sabhak</i> . पानि सब केर <i>pāni sabh kēr</i> . }	of waters.
Loc.	पानि सब में <i>pāni sabh mē</i> ,	in waters.
Voc.	हे पानि सब <i>hē pāni sabh</i> ,	O waters.

101. (2) Example of a feminine noun ending in र ई.

नेनी *nēnī*, a girl.

Singular.

Nom. नेनी *nēnī*, a girl.

Acc. { नेनी *nēnī*,
नेनी के *nēnī kē*, } a girl.

Inst. { नेनियं *neniē*,
नेनी से *nēnī sē*, } by a girl.

Dat. नेनी के *nēnī kē*, to a girl.

Abl. नेनी से *nēnī sē*, from a girl.

Gen. { नेनीक *nēnik*,
नेनी केर *nēnī kēr*, } of a girl.

Loc. नेनी में *nēnī mē*, in a girl.

Voc. गै नेनिया *gai neniya*, O girl.

Plural.

Nom. नेनी सभ *nēnī sabh*, girls.

Acc. { नेनी सभ *nēnī sabh*,
नेनी सभ के *nēnī sabh kē*, } girls.

Inst. { नेनी सभें *nēnī sabhē*,
नेनी सभ से *nēnī sabh sē*, } by girls.

Dat. नेनी सभ के *nēnī sabh kē*, to girls.

Abl. नेनी सभ से *nēnī sabh sē*, from girls.

Gen. { नेनी सभक *nēnī sabhak*,
नेनी सभ केर *nēnī sabh kēr*. } of girls.

Loc. नेनी सभ में *nēnī sabh mē*, in girls.

Voc. गै नेनिया सभ *gai neniya sabh*, O girls.

102. (3) Example of a masculine proper noun ending **रघू**.

रघू* *Raghū*, a proper noun.

Nom.	रघू <i>Raghū</i> , <i>Raghū</i> .
Acc.	रघू के <i>Raghū kē</i> , <i>Raghū</i> .
Inst.	$\left\{ \begin{array}{l} \text{रघूँ} \text{ } Raghuē, \\ \text{रघू से} \text{ } Raghū sē. \end{array} \right\}$ by <i>Raghū</i> .
Dat.	रघू के <i>Raghū kē</i> , to <i>Raghū</i> .
Abl.	रघू से <i>Raghū sē</i> , from <i>Raghū</i> .
Gen.	रघूक <i>Raghūk</i> . of <i>Raghū</i> .
Loc.	रघू में <i>Raghū mē</i> , in <i>Raghū</i> .
Voc.	रौ रघुआ <i>rau Raghūā</i> , O <i>Raghū</i> , (or respectfully) हौ रघू <i>hau Raghū</i> .

103. As an example of a verbal noun in **र** ⁱ, with an oblique form in **ऐ** *ai*, we may take **चढ़ि** *carhⁱ*, mounting; acc. **चढ़ि** *carhⁱ* or **चढ़े के** *carhai kē*; Instr. **चढ़े से** *carhai sē* (**चढ़ै** *carhaiē* is not used); and so on. Instead of **चढ़े** *carhai*, we may have **चढ़** *carhā* throughout.

—o—

CHAPTER IV.

ADJECTIVES AND GENDER GENERALLY.

104. As the rules for the formation of the feminine of adjectives are the same as those for the formation of the feminine of substantives, it will be convenient to treat the whole subject of gender at the present opportunity.

105. Adjectives are liable to change for gender. That is to say, when agreeing with a feminine noun they are put in the feminine. Thus, the word **ऐसन** *aisan* means 'such,' and its feminine is **ऐसनि** *aisanⁱ*. The word **झपट** *jhapṭ*, a pounce, is feminine, and

* Usually spelt thus in Maithilī.

hence we have in the story of Salāhēs the phrase *उसनि झपट मारै* *aisanⁱ jhapat mārāi*, (the parrot) makes such a pounce (that—). I have said that adjectives are *liable* to change for gender, but in practice the change very rarely takes place. In ordinary conversation the masculine gender is quite commonly used instead of the feminine, and, indeed, except to paṇḍits grammatical gender is almost unknown; that is to say, adjectives only become feminine when applied to female living creatures. The following rules as to gender apply to substantives, as well as adjectives.

106. It is a well-known fact that in Hindōstānī the adjectives which are *tadbhavas*, and which end in *आ ā* are in reality the only ones in that language which are affected by gender. *Tatsama* adjectives imported direct from the Sanskrit, and forming their feminines after the model of that language, do not form part of the living spoken stock of the Hindī dialect, but belong rather to the dead language of the books. The same is only partly true in Maithilī. In this language we find not only *tadbhava* but even some *tatsama* adjectives forming feminines distinctly the property of the language in which they have been adopted.

107. RULE I.—The first rule to be observed is that in Maithilī, *tadbhava* words ending in a consonant form their feminine in short *इ i*.

Examples:—

Masculine.	Feminine.
गोर <i>gōr</i> , fair	गोरि <i>gōri</i> .
बड़ <i>bar</i> , great	बड़ि <i>bari</i> .
बुधियार <i>budhiyār</i> , wise	बुधियारि <i>budhiyārī</i> .
अधलाह <i>adh^alāh</i> , bad	अधलाहि <i>adh^alāhī</i> .
गमार <i>gamār</i> , rustic	गमारि <i>gamārī</i> .
टेढ़ <i>ṭērḥ</i> , crooked	टेढ़ि <i>ṭērḥī</i> .

108. RULE II.—The second rule is peculiar to Maithilī, and is as follows: *Many Tatsama words ending in a consonant form their feminines in इ i; and that, whether in Sanskrit these words form their feminines in long ई ī or not.*

Examples :—

Masculine.	Feminine.
सुन्दर <i>sundar</i> , beautiful	{ Sanskrit, सुन्दरी <i>sundarī</i> . Maithili, सुन्दरि <i>sundari</i> .
धूसर <i>dhūsar</i> dusty	{ S. धूसरा <i>dhūsarā</i> or धूसरी <i>dhūsarī</i> . M. धूसरि <i>dhūsarī</i> .
अत्यन्त <i>atyant</i> , excessive	{ S. अत्यन्ता <i>atyantā</i> . M. अत्यन्ति <i>atyantī</i> .

The following may here be noted as irregular :—

Masculine.	Feminine.
सुबोध <i>subōdh</i> , wise	{ S. सुबोधा <i>subōdhā</i> . M. सुबुधि <i>subudhī</i> .

109. RULE III.—*Tadbhava* words ending in आ *ā*, form their feminines in ई *ī*.

Examples :—

Masculine.	Feminine.
बेटा <i>bēṭā</i> , a son	बेटी <i>bēṭī</i> , a daughter.
नेना <i>nēnā</i> , a boy	नेनी <i>nēnī</i> , a girl.

110. RULE IV.—Long forms of nouns substantive and redundant forms of adjectives in आ *āwā* form their feminines in इया *iyā* or इया *iā*. Redundant forms of nouns substantive in आ *āwā* or आ *āwā*, form their feminines in इया *iyāwā*, इया *iāwā*, or इया *iwā*. Thus :—

Masculine.	Feminine.
घोड़ा <i>ghorāwā</i> , a horse	घोड़िया <i>ghorīyā</i> or घोड़िया <i>ghorīā</i> , a mare.
छोटका <i>choṭākawā</i> or <i>choṭākāwā</i>	{ छोटीया <i>choṭākiyā</i> or छोटीया <i>choṭakiyā</i> , or छोटीया <i>choṭākiā</i> or छोटी- kiā.

Masculine.

Feminine.

घोरोबा *ghorauā* or }
 घोरोबा *ghorauwā* } a horse

घोड़ियवा *ghoriy^awā*, घोड़िषवा *ghori-*
awā or घोड़ीवा *ghorīwā*.

It is necessary to give further examples, as the subject has been already discussed in §§ 41 ff.

111. RULE V.—*Tadbhava words signifying colour form their feminines as follows :—*

Masculine.

Feminine.

उजर <i>ujar</i>	} white	{	उजरी <i>uj^arī</i> .
or उजरा <i>uj^arā</i>			or उजरकी <i>ujar^akī</i> .
or उजरका <i>ujar^akā</i>			
कारी <i>kārī</i>	} black	{	करिकी <i>karikkī</i> .
or करिआ <i>kariā</i>			
or करिका <i>karikkā</i>			
पीरा <i>pīrā</i>	} yellow	{	पिषरकी <i>piar^akī</i> .
or पीषर <i>pīar</i>			
or पिषरका <i>piar^akā</i>			
हरिषर <i>hariar</i>	} green	{	हरिषरकी <i>hariar^akī</i> .
or हरिषरका <i>hariar^akā</i>			
लाल <i>lāl</i>	} red	{	ललकी <i>lal^akī</i> .
or ललका <i>lal^akā</i>			

EXCEPTION.—गोर *gōr* fair, which makes गोरि *gōrⁱ*, or गोरिया *goriyā*. It will be observed that, in the feminine, all these adjectives prefer the long form.

Note also that नौल *nīl*, dark blue, which also occurs in Sanskrit and which in that language forms its feminine नौला *nīlā*, or नौली *nīlī*, in Maithilī adopts नौली *nīlī* as its feminine form.

112. RULE VI.—The following classes of *Tatsama* words form their feminines generally as in Sanskrit :—

(a) Verbal adjectives in इ *i*, and ई *ī*, corresponding to Sanskrit adjectives in इन् *in*, nominative, ई *ī*.

Examples :—

<i>Masculine.</i>		<i>Feminine in Maithilī.</i>	
Sanskrit मानी <i>mānī</i>	} proud	{ or	मानिनी <i>mānīnī</i>
Maithilī मानि <i>māni</i>			मानिनि <i>māninī</i> .
S. भावी <i>bhāvī</i>	} future	{ or	भाविनी <i>bhāvinī</i>
M. भावी <i>bhāvī</i>			भाविनि <i>bhāvinī</i> .
S. हारी <i>hārī</i>	} seizing	{ or	हारिणी <i>hārīṇī</i>
M. हारी <i>hārī</i>			हारिनि <i>hārīnī</i> .
S. धारी <i>dhārī</i>	} bearing	{ or	धारिणी <i>dhārīṇī</i> .
M. धारी <i>dhārī</i>			धारिनि <i>dhārīnī</i> .
S. कारी <i>kārī</i>	} doing	{ or	कारिणी <i>kārīṇī</i>
M. कारी <i>kārī</i>			कारिनि <i>kārīnī</i> .
S. चिरंजीवी <i>chirañjīvī</i>	} long-lived	{ or	चिरंजीविनी <i>chirañjībīnī</i>
M. चिरंजीवी <i>chirañjībī</i>			चिरंजीविनि <i>chirañjībīnī</i>
or चिरंजिब <i>chirañjīb</i>			or चिरंजीबि <i>chirañjībī</i> .

As an irregular under this head falls—

<i>Masculine.</i>		<i>Feminine in Maithilī.</i>	
S. सुधर्मा <i>sudharmā</i>	} virtuous		सुधर्मिणी <i>sudharmiṇī</i> .
M. सुधर्मा <i>sudharmā</i>			

113. (b) Participles of the reduplicated perfect in वस् *vas*, and comparatives in ईयस् *īyas*.

Examples :—

<i>Masculine.</i>		<i>Feminine.</i>	
S. विद्वान् <i>vidvān</i>	} wise	{	विदुषी <i>biduṣī</i> (pronounced — <i>khī</i> , see § 25.)
M. विद्वान् <i>vidvān</i>			
S. गरौयान् <i>garīyān</i>	} heavier		गरौयसी <i>garīyasī</i> .
M. गरौयान् <i>garīān</i>			
S. लघौयान् <i>laghīyān</i>	} lighter		लघौयसी <i>laghīyasī</i> .
M. लघौयान् <i>laghīān</i>			

114. (c) *Nomina agentis* terminating in **अक** *ak*.

Examples :—

Masculine.		Feminine.
कारक <i>kārak</i>	a doer	कारिका <i>kārikā</i> .
पालक <i>pālak</i>	a protector	पालिका <i>pālikā</i> .
रक्षक <i>rakṣak</i>	a guardian	रक्षिका <i>rakṣikā</i> .
पाचक <i>pācak</i>	a cook	पाचिका <i>pācikā</i> .
सहायक <i>sahāyak</i>	a helper	सहायिका <i>sahāyikā</i> .

115. (d) *Gerundials* and past participles passive.

Examples :—

Masculine.		Feminine.
मंतव्य <i>mantabya</i>	to be remarked	मंतव्या <i>mantabyā</i> .
बंदनीय <i>bandanīya</i>	praiseworthy	बंदनीया <i>bandanīyā</i>
जोग्य <i>jōgya</i>	worthy	जोग्या <i>jōgyā</i> .
मान्य <i>mānya</i>	reverend	मान्या <i>mānyā</i> .
साध्य <i>sādhya</i>	easy	साध्या <i>sādhya</i> .
जुक्त <i>jukt</i>	joined	जुक्ता <i>juktā</i> .
सुद्ध <i>suddh</i>	pure	सुद्धा <i>suddhā</i> .
वर्त <i>art</i>	pained	वर्ता <i>artā</i> .
खिन्न <i>khinn</i>	broken	खिन्ना <i>khinnā</i> .

116. (e) Other nouns and adjectives as :—

Masculine.		Feminine.
धूर्त <i>dhūrt</i>	a knave	धूर्ता <i>dhūrtā</i> .
स्याम <i>syām</i>	dark	स्यामा <i>syāmā</i> .
गरिष्ठ <i>gariṣṭh</i>	heaviest (venerable)	गरिष्ठा <i>gariṣṭhā</i> .
श्रेष्ठ <i>śrēṣṭh</i>	excellent	श्रेष्ठा <i>śrēṣṭhā</i> .
ब्रिंद <i>brind</i>	numerous	ब्रिन्दा <i>brindā</i> .
आर्य्य <i>ārjya</i>	respectable	आर्य्या <i>ārjyā</i> .

117. RULE VII.—The following anomalous forms should be noticed :—

(a) राजा *rājā*, a king, makes रानी *rānī*, a queen.

(b) Forms borrowed from Sanskrit *nomina agentis* in ङ त्, have the following feminines :—

Examples :—

	Masculine.		Feminine.
S.	धाता <i>dhātā</i>	} creator	{ धात्री <i>dhātrī</i> .
M.	धाता <i>dhātā</i>		{ धात्रि <i>dhātri</i> .
S.	ज्ञाता <i>jñātā</i>	} knower	{ ज्ञात्री <i>jñātrī</i> .
M.	ग्यांता <i>gyāntā</i>		{ ग्यांत्रि <i>gyātri</i> .
S.	पाता <i>pātā</i>	} protector	{ पात्री <i>pātrī</i> .
M.	पाता <i>pātā</i>		{ पात्रि <i>pātri</i> .

118. Adjectives do not generally change for case. In other words, like substantives, they do not usually possess oblique forms.

119. Certain adjectives ending in इ *r*, न *n*, र *r* and ल *l* have, however, an oblique form in आ *ā*, which is employed when the noun with which they are in agreement is in an oblique case. In other words such adjectives follow the example of substantives. Examples of such adjectives are :—

बड़ *bar*, great.

ऐसन *aisan* or एहन *ehan*, such, and other pronominal adjectives ending in न *n*.

दोसर *dōsar*, second.

तेसर *tēsar*, third.

बहीर *bahīr*, deaf.

पहिल *pahīl*, first.

Examples of these oblique forms will be found in §§ 82 and ff. The oblique forms are not often employed attributively except in the cases of ordinal numbers as in तेसरा पहरा में *tesarā pahārā mē*, in the third watch, and of pronominal adjectives. The latter will be discussed under the head of pronouns.

COMPARISON OF ADJECTIVES.

120. (a) *Comparative*. As in Hindōstānī, the comparative is formed, not by any change in the adjective, but by putting the word for the thing with which the comparison is made in the ablative case. Example, इ गाछी ओहि गाछी सँ सुंदरि हैक *i gāchī ohī gāchī sã sundarī chaik*, this grove is more beautiful than that.

121. (b) *Superlative*. This is formed either by prefixing सभ सँ *sabh sã*, the ablative case of सभ *sabh*, all, or the adjective बड़ *bar* (which is liable to inflection according to gender) to the principal adjective. Examples: इ गाछी सभ सँ सुंदरि हैक *i gāchī sabh sã sundarī chaik*, this is the most beautiful grove; or इ गाछी बड़ि सुंदरि हैक *i gāchī barī sundarī chaik*, this grove is very beautiful. Usually, in such sentences, gender is neglected when the adjective is employed predicatively, so that we generally meet these expressions in the following forms: इ गाछी ओहि गाछी सँ सुन्दर हैक *i gāchī ohī gāchī sã sundar chaik*; इ गाछी सभ सँ सुन्दर हैक *i gāchī sabh sã sundar chaik*; इ गाछी बड़ सुन्दर हैक *i gāchī bar sundar chaik*.

122. Certain comparatives and superlatives are also borrowed direct from the Sanskrit, which need not be noted here.

NUMERALS.

Cardinals.

123. The following are the Cardinals up to 100. It will be observed that they differ from those in use in Hindi:—

१ एक <i>ek</i> .	८ आठ <i>āṭh</i> .
२ दुइ <i>dui</i> .	९ नौ <i>nau</i> .
३ तीनि <i>tīnī</i> .	१० दस <i>daś</i> .
४ चारि <i>cārī</i> .	११ एगारह <i>egārah</i> .
५ पाँच <i>pāñc</i> .	१२ बारह <i>bārah</i> .
६ छौ <i>chau</i> .	१३ तेरह <i>tērah</i> .
७ सात <i>sāt</i> .	१४ चौदह <i>caudah</i> .

१५ पन्द्रह *pandrah.*१६ सोलह *sōlah* or सोड़ह *sōrah.*१७ सवह *satrah.*१८ अठारह *athārah.*१९ उनैस *unais.*२० बीस *bīs.*२१ एकैस *ekais.*२२ बाइस *bāis.*२३ तैस *tais.*२४ चौबीस *caubīs.*२५ पचौस *pacīs.*२६ छब्बीस *chabbīs.*२७ सत्ताइस *sattāis.*२८ अठाइस *athāis.*२९ उनतीस *unātīs.*३० तीस *tīs.*३१ एकतीस *ekātīs.*३२ बत्तीस *battīs.*३३ तैंतीस *tētīs.*३४ चौंतीस *caūtīs.*३५ पैंतीस *pañtīs.*३६ छत्तीस *chattīs.*३७ सैंतीस *saītīs.*३८ अठतीस *athātīs.*३९ उनचालीस *un^acālīs* or
उननचालीस *unan^acālīs.*४० चालीस *cālīs.*४१ एकतालीस *ek^atālīs.*४२ बेचालीस *beālīs.*४३ तैंतालीस *taītālīs.*४४ चौचालीस *cauālīs.*४५ पैतालीस *pañtālīs.*४६ बेचालीस *cheālīs.*४७ सैंतालीस *saītālīs.*४८ अठतालीस *ath^atālīs.*४९ उनचास *un^acās* or उननचास
*unan^acās.*५० पचास *pacās.*५१ एकावन *ekāwan.*५२ बावन *bāwan.*५३ तिरपन *tir^apan.*५४ चौवन *cauwan.*५५ पचपन *pac^apan.*५६ छप्पन *chappan.*५७ सतावन *satāwan.*५८ अठावन *athāwan.*५९ उनसठि *un^asaṭhⁱ.*६० साठि *sāṭhⁱ.*६१ एकसठि *ek^asaṭhⁱ* or एकसठि
*ek^asaṭṭhⁱ.*६२ बासठि *bāsaṭhⁱ* or बासठि
*bāsaṭṭhⁱ.*६३ तिरसठि *tir^asaṭhⁱ* or तिरसठि
*tir^asaṭṭhⁱ.*६४ चौंसठि *caūs^asaṭhⁱ* or चौंसठि
*caūs^asaṭṭhⁱ.*६५ पैंसठि *pañsaṭhⁱ* or पैंसठि
*pañsaṭṭhⁱ.*६६ बेचासठि *cheās^asaṭhⁱ* or बेचासठि
*cheās^asaṭṭhⁱ.*६७ सतसठि *saṭ^asaṭhⁱ* or सतसठि
saṭ^asaṭṭhⁱ.

६८ अठसठि <i>aṭh^asathⁱ</i> or अइसठि <i>aṛ^asathⁱ</i> or अठसठि <i>aṭh^a-sathⁱ</i> .	८४ चौरासी <i>caurāsī</i> .
६९ उनहत्तरि <i>un^ahattari</i> .	८५ पचासी <i>pacāsī</i> .
७० सत्तरि <i>sattari</i> .	८६ ब्यासी <i>cheāsī</i> .
७१ एकहत्तरि <i>ak^ahattari</i> .	८७ सतासी <i>satāsī</i> .
७२ बहत्तरि <i>bahattari</i> .	८८ अठासी <i>aṭhāsī</i> .
७३ तेहत्तरि <i>tehattari</i> .	८९ नवासी <i>nawāsī</i> .
७४ चौहत्तरि <i>cauhattari</i> .	९० नब्बै <i>nabbai</i> .
७५ पचहत्तरि <i>pac^ahattari</i> .	९१ एकानबे <i>ekān^abē</i> .
७६ छहत्तरि <i>chehattari</i> .	९२ बरानबे <i>barān^abē</i> or बेखानबे <i>beān^abē</i> .
७७ सतहत्तरि <i>sat^ahattari</i> .	९३ तेरानबे <i>terān^abē</i> .
७८ अठहत्तरि <i>aṭh^ahattari</i> .	९४ चौरानबे <i>caurān^abē</i> .
७९ उनासी <i>unāsī</i> .	९५ पंचानबे <i>pācān^abē</i> .
८० अस्सी <i>assī</i> .	९६ छैखानबे <i>cheān^abē</i> .
८१ एक़ासी <i>ekāsī</i> .	९७ सनतानबे <i>san^atān^abē</i> .
८२ बेरासी <i>berāsī</i> or बेख़ासी <i>beāsī</i> .	९८ अँठानबे <i>āṭhān^abē</i> .
८३ तेरासी <i>terāsī</i> .	९९ निनानबे <i>ninān^abē</i> .
	१०० सै <i>sai</i> .

ORDINALS.

124. Ordinals are simple in their formation and run as follows :—

पहिल <i>pahil</i> , first.	सातम <i>sātam</i> , seventh.
दोसर <i>dōsar</i> , second.	आठम <i>āṭham</i> , eighth.
तेसर <i>tēsar</i> , third.	नौम <i>naum</i> , ninth.
चौठ <i>cauṭh</i> , or चारिम <i>cārim</i> , fourth.	दशम <i>daśam</i> , tenth.
पांचम <i>pācam</i> , fifth.	एगारहम <i>egār^aham</i> , eleventh.
छठम <i>chaṭham</i> , sixth.	

Etcetera ; the ordinals of the remaining numbers being formed by adding म *m* as a termination.

FRACTIONAL NUMBERS.

125. The following are useful :—

पाचो *pāo*, a quarter.

आध *ādḥ*, a half.

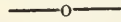
पोन *paun*, three-quarters ; or, less by a quarter.

सवेयाँ *sawaiyā̃*, one and-a-quarter ; or, plus a quarter.

देबोदा *deōṛhā*, one-and-a-half ; or, plus a half.

AGGREGATE NUMBERS.

126. Note the form दुनु *dun^u*, both.



CHAPTER V.

PRONOUNS.

127. The declension of Pronouns presents some important points of difference from that of nouns, which should be carefully noted.

128. While most nouns remain unchanged before postpositions, almost all pronouns have an oblique form. This oblique form falls under two heads.

129. (1) The old oblique form. This, in the case of the personal pronouns, is only found in poetry. In the case of other pronouns it is, at the present day, rarely used except when it refers to inanimate objects, or when the pronoun is employed as an adjective. Thus, the old oblique form of तू *tū*, this, is एहि *ehi*, and

प्रहि केँ *ehⁱ kē*, to this, is only found when 'this' is something inanimate. प्रहि केँ *ehⁱ kē* could not be used if 'this' was a boy. But we can say प्रहि नेना केँ *ehⁱ nēnā kē*, to this boy, because here प्रहि *ehⁱ* is used as an adjective.

The following is a list of these old oblique forms :—

Direct Form.	Old Oblique Form.
मैं <i>mē</i> , (old poetic form), I	मोहि <i>mohⁱ</i> .
तू <i>tū</i> , thou	तोहि <i>tohⁱ</i> .
ई <i>ī</i> , this (non-honorific)	प्रहि <i>ehⁱ</i> , प्रह <i>eh</i> . or प्रह <i>aih</i> .
ई <i>ī</i> , this (honorific)	हिनि <i>hinⁱ</i> or हिन <i>hin</i> .
ओ <i>ō</i> , that (non-honorific)	ओहि <i>ohⁱ</i> , ओह <i>oh</i> , or ओह <i>auh</i> .
ओ <i>ō</i> , that (honorific)	ऊनि <i>hunⁱ</i> or ऊन <i>hun</i> .
जे <i>jē</i> , who (non-honorific)	जाहि <i>jāhⁱ</i> .
जे <i>jē</i> , who (honorific)	जनि <i>janⁱ</i> .
से <i>sē</i> , he (non-honorific)	ताहि <i>tāhⁱ</i> .
से <i>sē</i> , he (honorific)	तनि <i>tanⁱ</i> .
के <i>kē</i> , who ? (non-honorific)	काहि <i>kāhⁱ</i> (not used as an adjective).
के <i>kē</i> , who ? (honorific)	कनि <i>kanⁱ</i> .
कौ <i>kī</i> , what ? (substantive)	कथी <i>kathī</i> .
कसो <i>keo</i> , anyone	काहु <i>kāh^u</i> .

130. (2) The modern oblique form.—This is never used as an adjective. It is almost always the only form employed when the pronoun is used as a substantive and refers to an animate object. It is hence the only form used at the present day for personal pronouns. It is identical with the oblique form of the genitive, which is obtained by adding आ *ā* to the direct form of that case. Thus :—

Pronoun.	GENITIVE.	
	Direct.	Oblique.
मं <i>mē</i> , I	मीर <i>mūr</i>	मीरा <i>mōrā</i> .
हम <i>ham</i> , I	हमर <i>hamar</i> or हमार <i>hamār</i>	हमरा <i>hamārā</i> .
तू <i>tū</i> , thou	तीर <i>tōr</i>	तीरा <i>tōrā</i> .
तेह <i>tōh</i> or तेँ <i>tō</i> , thou	तोहर <i>tōhar</i> or तोहार <i>tohār</i>	तोहरा <i>tohārā</i> .
अपनहिं <i>ap^anahī</i> , self	अपन <i>appan</i> or अपन <i>apan</i>	अपना <i>ap^anā</i>
ई <i>ī</i> , this (non-honorific)	एकर <i>ēkar</i>	एकरा <i>ekārā</i> .
ई <i>ī</i> , this (honorific)	हिनक <i>hinak</i>	हिनका <i>hinākā</i> .
ओ <i>ō</i> , that (non-honorific)	ओकर <i>ōkar</i>	ओकरा <i>okārā</i> .
ओ <i>ō</i> , that (honorific)	ऊनक <i>hunak</i>	ऊनका <i>hunākā</i> .
जे <i>jē</i> , who (non-honorific)	जकर <i>jakar</i>	जकरा <i>jakārā</i> .
जे <i>jē</i> , who (honorific)	जनिक <i>janik</i>	जनिका <i>janikā</i> .
से <i>sē</i> , he (non-honorific)	तकर <i>takar</i>	तकरा <i>takārā</i> .
से <i>sē</i> , he (honorific)	तनिक <i>tanik</i>	तनिका <i>tanikā</i> .
के <i>kē</i> , who? (non-honorific)	ककर <i>kakar</i>	ककरा <i>kakārā</i> .
के <i>kē</i> , who? (honorific)	कनिक <i>kanik</i>	कनिका <i>kanikā</i> .

To the remaining pronouns these observations do not apply. It will be observed that in the honorific forms the genitive ends in क *k*, while all the other genitives end in र *r*.

131. We have observed (see §§ 75, 76) that nouns substantive have no proper organic plural. When the idea of plurality has to be expressed it is done by adding new words indicating plurality, such as **सभ** *sabh* or **सबहि** *sabahi*, all; **लोकनि** *lok^ani*, people. The same is the case with pronouns. Their plurals are formed in

the same way. In the ancient Māgadhi Prakrit from which Maithilī is descended there were distinct organic plural forms, and (except in the case of the pronouns of the first and second persons) these old plural forms have survived in the shape of the honorific singulars, the old singulars being relegated to a non-honorific meaning. With regard to the pronouns of the first and second persons the case is somewhat different. In ordinary Maithilī, the old singulars (मैं *mē*, I and तू *tū*, thou) have fallen into disuse and are now only found in poetry. The old plural forms are now employed in the sense of the singular, and the plurals are now formed by the addition of सब *sabh*, etc. (as is also the case with the honorific pronouns mentioned above) and are really by origin double plurals.

132. It may be mentioned here that the pronoun of the second person has also an honorific form अहाँ *ahāñ*, अहाँ *ahañ* or अपने *ap^{ne}* which will be described later on.

133. The employment of the old oblique form varies, and the different methods of employment will be described under each pronoun.

134. The genitives of the pronouns are freely used as possessive pronouns, and, when agreeing with a noun in an oblique case they are put into the modern oblique form described above. It will be convenient to give examples of this once for all here.

(a) DIRECT POSSESSIVE PRONOUNS AGREEING WITH NOUNS IN THE NOMINATIVE FORM:—

हमर रोज हरज होत *hamar rōj haraj hōit*, my means of livelihood will be spoiled.

बिया कारन मुदै तोर जुमल *triyā kāran mudai tōr jumal*, for the sake of a woman your enemy has come.

अपन सब धन उड़ाय भिखारि भै गेल *appan sabh dhan urāy bhikhārī bhai gēl*, having wasted all his substance he became a beggar.

उनक कानब सुनि *hunak kānab suni*, having heard her lamentations.

जकर बेदुली लाएल, तकर केहन सुरखी *jakar bedulī lāel, takar kehan sur^akhī*, how wonderful must be the beauty of her whose *bedulī* you have brought.

जकर खेत तकर धान *jakar khēt, takar dhān*, whose is the field, his is the paddy-crop.

तकर अकरार लिखि दाखिल करै *takar akrār likhī dākhil karāh*, write and file a bond to that effect (*lit.* of that).

ककर घोड़ बैक *kakar ghōṛ chaik*, whose is the horse ?

(b) OBLIQUE POSSESSIVE PRONOUNS AGREEING WITH NOUNS IN THE OBLIQUE CASES :—

हमरा सिरकी में *ham^arā sir^akī mē*, in my hut.

तोहरा घर में *toh^arā ghar mē*, in your house.

गिरहस्थ अपना मन में कहलक *girhasth ap^anā man mē kah^alok*, the farmer said in his own heart.

अपना चढ़ैक घोड़ी देल *ap^anā caṛhaik ghōṛī dēl*, he gave the mare of his own riding (*i.e.*, his own riding mare).

संग समाज सबी आइलि उनका फुलवाड़ी *saṅg samāj sakhī āilī hun^akā phul^awāṛī*, (her) companions and friends came (into) her garden.

उनका कारन *hun^akā kāran*, for his sake.

These oblique forms are not always employed. The direct form is often used instead of the oblique form, but not *vice-versa*. The oblique form is never used instead of the direct form.

The following pairs are therefore both correct; though the second is the more usual :—

{ हमरा सिरकी में *hamar sir^akī mē*, and
हमरा सिरकी में *ham^arā sir^akī mē*.

{ अपना चढ़ैक घोड़ी *ap^an caṛhaik ghōṛī*, and
अपना चढ़ैक घोड़ी *ap^anā caṛhaik ghōṛī*.

And so for the other examples. But the following examples, in

which an oblique form is used instead of a direct form, are wrong :—

ऊनका कानब सुनि *hun^akā kānab sunⁱ*.

जकरा खेत तकरा धान *jak^arā khēt tak^arā dhān*, this would mean 'to whom there is a field, to him there is a paddy-crop,' conveying an altogether different meaning.

तकरा अकरार लिखि *tak^arā ak^arār likhⁱ*.

In phrases like हमरा सक नहिं *ham^arā sak nahⁱ*, I have no power (to do so and so), हमरा *ham^arā* is not a genitive. It is a dative, and the sentence literally translated is 'to me power is not.'

The above possessive pronouns do not change for gender in the modern language. 'My mother' is हमर माई *hamar māi*, not हमरि माई *hamarⁱ māi*. In the old language, however, we now and then come across instances of the feminine.

135. Given the oblique form, the declension of pronouns closely follows that of nouns substantive. The principal points of difference are :—

(1) The Accusative singular is rarely the same as the nominative, but is in the oblique form either by itself or with the postposition के *kē*, added. Thus हम *ham*, I; हमरा *ham^arā* or हमरा के *ham^arā kē*, me. The honorific pronoun of the second person, अपेन *ap^ane* or अहाँ *ahāñ*, and the interrogative pronoun की *kī*, what? are the only exceptions to this general statement.

(2) The Genitives are formed according to a different series of rules, as above explained.

(3) The Dative often drops the postposition के *kē*, an idiom which is not allowable in the case of nouns substantive. Thus हमरा के *ham^arā kē* or हमरा *ham^arā*, to me.

(4) Pronouns have the same form whether referring to masculine or feminine nouns.

(5) With the exception of the pronouns of the second person, they all want the vocative case.

PERSONAL PRONOUNS.

136. There are three sets of personal pronouns, the first set referring to the first person, the second to the second person, and the third to the third. Each of the two last sets consists of two divisions—an honorific, and a non-honorific division. In other words, the pronouns of the second and third persons have each two forms, an honorific and a non-honorific. To people accustomed to deal with eastern languages, I need do no more than point out the fact, except to notice *en passant*, that in no Eastern Indo-Aryan language is this distinction carried to a greater length* than in Maithili. The pronouns of the third person are identical with the Remote Demonstrative Pronouns, and will be dealt with under that head.

137. In order to clear the way, I commence with the two old singular forms of the pronouns of the first and second persons which at the present day are only used in poetry. These are मै *mē*, I, and तू *tū*, thou, and are declined as follows:—

Nom.	मै <i>mē</i> , I.	तू <i>tū</i> , thou.
Acc.	मोहि <i>mohi</i> , me.	तोहि <i>tohi</i> , thee.
Instr.	मोहि सौ <i>mohi sō</i> , by me.	तोहि सौ <i>tohi sō</i> , by thee.
Dat.	मोहि <i>mohi</i> , to me.	तोहि <i>tohi</i> , to thee.
Abl.	मोहि सौ <i>mohi sō</i> , from me.	तोहि सौ <i>tohi sō</i> , from thee.
Gen.	मोर <i>mōr</i> , my, of me.	तुअ <i>tua</i> , or तोर <i>tōr</i> , thy, of thee.
Loc.	मोहि सौ <i>mohi mō</i> , in me.	तोहि सौ <i>tohi mō</i> , in thee.

The oblique forms of the genitive are मोरा *mōrā* and तोरा *tōrā*. In Vidyāpati, lxxix. 13. मोरा *mōrā* is employed as a dative of possession. नहि मोरा टका अहि *nahi mōrā* (scanned as if it were मोर *moru*) *ṭakā ahi*, there is not a rupee to me. I have no money.

* It will be seen further on, that some verbs have not only a honorific and a non-honorific form depending on the subject, but have also another pair of honorific and non-honorific forms depending on the object.

The plural forms are not used. When necessary, the modern plurals are said to be employed instead, but I have never met an example of this.

138. It will be observed how closely the declensions of the pronouns of the first and second persons agree in the above paradigm. The same is the case in the modern pronouns, which are as follows :—

Singular.

Nom.	हम <i>ham</i> , I.	तौंह <i>tōh</i> , or तौं <i>tō</i> . thou.
Acc.	{ हमरा <i>hamārā</i> . हमरा के <i>hamārā kē</i> . }	{ मे. { तोहरा <i>toharā</i> . तोहरा के <i>toharā kē</i> . } thee.
Instr.	{ हमरें <i>hamārē</i> . हमरा सँ <i>hamārā sã</i> . }	{ मे. { तोहरें <i>toharē</i> , तोहरा सँ <i>toharā sã</i> . } by thee.
Dat.	{ हमरा <i>hamārā</i> . हमरा के <i>hamārā kē</i> , }	{ मे. { तोहरा <i>toharā</i> . तोहरा के <i>toharā kē</i> , } to thee.
Abl.	हमरा सँ <i>hamārā sã</i> . from me.	तोहरा सँ <i>toharā sã</i> , from thee.
Gen.	हमर <i>hamar</i> , or हमार <i>hamār</i> . my, of me.	तोहर <i>tōhar</i> , or तोहार <i>tohār</i> . thy, of thee.
Loc.	हमरा में <i>hamārā mē</i> , in me.	तोहरा में <i>toharā mē</i> , in thee.
Voc.	...	हो तौंह <i>hau tōh</i> , O thou.

Plural.

Nom.	$\left\{ \begin{array}{l} \text{हम सब } ham\ sabh, \\ \text{हमरा सब } ham^a r\bar{a}\ sabh, \end{array} \right\}$ we.	$\left\{ \begin{array}{l} \text{तौह सब } t\bar{o}h\ sabh, \\ \text{तौ सब } t\bar{o}\ sabh, \\ \text{तोहरा सब } toh^a r\bar{a}\ sabh, \end{array} \right\}$ ye.
Acc.	$\left\{ \begin{array}{l} \text{हमरा सब } ham^a r\bar{a}\ sabh, \\ \text{हमरा सब के } ham^a r\bar{a}\ sabh\ k\bar{e}, \end{array} \right\}$ us.	$\left\{ \begin{array}{l} \text{तोहरा सब } toh^a r\bar{a}\ sabh, \\ \text{तोहरा सब के } toh^a r\bar{a}\ sabh\ k\bar{e}, \end{array} \right\}$ you.
Instr.	$\left\{ \begin{array}{l} \text{हमरा समे } ham^a r\bar{a}\ sabh\bar{e}, \\ \text{हमरा सम से } ham^a r\bar{a}\ sabh\ s\bar{a}, \end{array} \right\}$ by us.	$\left\{ \begin{array}{l} \text{तोहरा समे } toh^a r\bar{a}\ sabh\bar{e}, \\ \text{तोहरा सम से } toh^a r\bar{a}\ sabh\ s\bar{a}, \end{array} \right\}$ by you.
Dat.	$\left\{ \begin{array}{l} \text{हमरा सब } ham^a r\bar{a}\ sabh, \\ \text{हमरा सब के } ham^a r\bar{a}\ sabh\ k\bar{e}, \end{array} \right\}$ to us.	$\left\{ \begin{array}{l} \text{तोहरा सब } toh^a r\bar{a}\ sabh, \\ \text{तोहरा सब के } toh^a r\bar{a}\ sabh\ k\bar{e}, \end{array} \right\}$ to you.
Abl.	हमरा सम से $ham^a r\bar{a}\ sabh\ s\bar{a}$, from us.	तोहरा सम से $toh^a r\bar{a}\ sabh\ s\bar{a}$, from you.
Gen.	हमरा समक $ham^a r\bar{a}\ sabhak$, our, of us.	तोहरा समक $toh^a r\bar{a}\ sabhak$, your, of you.
Loc.	हमरा सम में $ham^a r\bar{a}\ sabh\ m\bar{e}$, in us.	तोहरा सम में $toh^a r\bar{a}\ sabh\ m\bar{e}$, in you.
Voc.	...	$\left\{ \begin{array}{l} \text{हो तौह सब } hau\ t\bar{o}h\ sabh, \\ \text{हो तोहरा सब } hau\ toh^a r\bar{a}\ sabh, \end{array} \right\}$ O ye.

Instead of *सभ sabh* we may as usual employ *सबहि sabahi* or *लोकनि lokani* throughout, except that it is not customary to use them with the direct forms *हम ham*, and *तौह tōh* or *तौ tō*. Thus we do not hear *हम सबहि ham sabahi*, or *तौह लोकनि tōh lokani*. In the genitive plural we can, as usual, have *सभ केर sabh kēr*, instead of *सभक sabhak*.

The terminations *हिं hi* and *हं h* are often added to these pronouns. The former gives emphasis, and the second means 'also.'

Thus *हमहिं hamahi*, I (emphatic), I alone, as distinguished from other people; *हमहं hamah*, I also; *तौहं tōh*, thou also; *हमरहं hamarah* (with shortening of the final vowel of *हमरा hamarā*), to me also.

139. *तौह tōh* and *तौ tō* are non-honorific pronouns of the second person. There are two honorific pronouns of this person. *अहाँ ahañ* or *अहँ ahañ*, and *अपने apne*.

These are declined exactly like substantives, and have no oblique form. Thus, genitive *अहाँक ahañk*, or *अहँक ahañk*, and *अपनेक apnek*, your. The only irregularity is the instrumental singular, the various forms of which are:—

<i>अहँ ahañ</i> , <i>अहाँ सँ ahañ sñ</i> , or <i>अहँ सँ ahañ sñ</i> ,	} by you.
and <i>अपने सँ apne sñ</i> ,	

The plural is, as usual:—

अहाँ (or अहँ) सभ ahañ (or ahañ) sabh, *सबहि sabahi*, or *लोकनि lokani*,

अपने सभ apne sabh, etc.

अपने apne is more honorific than *अहाँ ahañ*. The latter is sometimes even used when talking to inferiors. *अहाँ ahañ*, in fact, is *polite*; while *तौह tōh* is *rude* or *vulgar*.

In Hindōstānī *आप āp*, your honour, is construed with the verb in the third person plural, as in *आप कहाँ जावे हैं āp kahāñ jāte*

haĩ, where is your honour going? In Maithili, on the contrary, **अहाँ** *ahāũ* and **अपने** *ap^ane*, are construed with the second person honorific of the verb, as in **अपने बहुत नीक कथा कहल** *ap^ane bahut nik kathā kahal*, your honour made a very excellent remark.

THE REFLEXIVE PRONOUN.

140. Closely connected with the foregoing is the Reflexive Pronoun **अपनहिँ** *ap^anahĩ* or **अपने** *ap^ane*, self, which is employed exactly like the Hindōstānī **आप** *āp*, genitive **अपना** *ap^anā*, always referring to the person of the subject of the sentence.

The genitive of **अपनहिँ** *ap^anahĩ* is **अपन** *apan*, or **अपन** *appan*, own, with an oblique form **अपना** *ap^anā*, which is also used as an oblique base. Thus, Acc. Dat. **अपना** *ap^anā*, or **अपना केँ** *ap^anā kē*, to oneself.

The nominative plural is **अपनहिँ** (or **अपने**) **सभ** *ap^anahĩ* (or *ap^ane*) *sabh*, **सबहिँ** *sabhi*, or **लोकनि** *lok^ani*. The oblique cases of the plural are formed from the base **अपना सभ** *ap^anā sabh*, etc. Thus Gen. plural **अपना सभक** *ap^anā sabhak*, **अपना सबहिक** *ap^anā sab^hhik*, **अपना लोकनिक** *ap^anā lok^anik*, of selves.

The Locative plural, **अपना सभ में** *ap^anā sabh mē*, or (as frequently happens) with the plural suffix dropped, **अपना में** *ap^anā mē* means 'amongst themselves,' like the Hindōstānī **आपस में** *āpas mē*.

The following are examples of the use of this pronoun:—

अपनहिँ बिलास सँ गेल सरलोगवा *ap^anahĩ bilās sã gēl sar^a-log^auā*, he himself, after enjoyment (of this life), went to heaven.

अपने ब्राह्मणीक रूप धै कंगनिष्ठा चढ़लि *ap^ane brah^amanik rūp dhai kāganiñ car^hhalĩ*, she herself, taking the form of a Brāhmaṇ woman, ascended the bank.

अपन मरोटी अपने गाय गबैत चलू *apan maroṭĩ ap^ane gay gabait chalū* जोगिया गाम, *apan maraṭĩ*

ap^{ne} gāy gabaīt calū jogiyā gām, having sung our own death-song let us go singing to the village of Jogiyā.

अपन बङ्ग बेटी रखलन्हि घर सुताय *apan bah^u bēṭī rakh^alanhⁱ ghar sutāy*, he has put his own daughter-in-law and daughter to sleep at home.

बैरी अपना बस में आवि जाय् *bairī ap^anā bas mē āvⁱ jāy*, (if) an enemy come into one's own power.

अपना में मेलि के के रहब रह *ap^anā mē mēlⁱ kai kē rah^brah*, you will remain at peace amongst yourselves, *i.e.*, with each other.

THE DEMONSTRATIVE PRONOUNS, AND PRONOUN OF THE THIRD PERSON.

141. There are two Demonstrative Pronouns,—a Proximate, ई *i* or ई *ī*, this, and a Remote, ओ *ō*. that. The Remote Demonstrative Pronoun is also used as a Pronoun of the third person, with the meaning of 'he,' 'she,' or 'it.'

142. Each of these pronouns has two forms, a non-honorific and an honorific. Each of these latter, again, has two oblique forms, the old, and the modern.

143. These pronouns may be either substantives or adjectives. When used as substantives they are declined throughout. When used as adjectives they are unchanged when the substantive with which they are in agreement is in the form of the nominative, and are put in the old oblique form when the substantive is not in that form. Thus, ई नेना *ī nēnā*, this boy; ओ नेना *ō nēnā*, that boy; ई सभ नेना *ī sabh nēnā*, or ई नेना सभ *ī nēnā sabh*, these boys; ओ सभ नेना *ō sabh nēnā*, or ओ नेना सभ *ō nēnā sabh*, those boys; but एहि नेनाक *ehⁱ nēnāk*, of this boy; ओहि नेनाक *ohⁱ nēnāk*, of that boy; एहि सभ नेनाक *ehⁱ sabh nēnāk*, or एहि नेना सभक *ehⁱ nēnā subhak*, of these boys; ओहि सभ नेनाक *ohⁱ sabh nēnāk*, or ओहि

नेना सभक *ohⁱ nēnā sabhak*, of those boys. The modern oblique forms are never used in this way.

Other examples of the adjectival use of these pronouns are:—

प्रहि बेकूप के कहाँ तक नीक अकिल हैतैक, *ehⁱ bēkūph kē kahāⁱ*
tak nīk akil haitaik, how far will wisdom come to this
 fool.

प्रहि फसिलक की रंग अहि *ehⁱ phasilak kī rang achⁱ*, what is
 the prospect of this harvest.

ओहि राति के कतऊँ चलैत गेल *ohⁱ rātⁱ kāⁱ katahⁱ calait gel*,
 that night he went away somewhere.

ओहि रसायनीक ठेकान नहि लागल *ohⁱ rasāy^anīk thēkān nahⁱ*
lāgal, no trace was found of that alchemist.

144. When used as substantives, the non-honorific pronouns have two forms.—one referring to inanimate objects and using the old oblique form, while the other refers only to animate objects and uses the modern oblique form. Thus प्रहि में *ehⁱ mē*, in this (thing); प्रकरा में *ekārā mē*, in this (living creature); ओहि में *ohⁱ mē*, in that (thing), in it: ओकरा में *okārā mē*, in that (living creature), in him, in her.

There are thus three declensions of Demonstrative Pronouns when used as substantives. *viz*:—

- (a) Non-honorific inanimate.
- (b) Non-honorific animate.
- (b) Honorific animate.

It stands to reason that an honorific inanimate declension is not likely to occur. The following is the declension of Demonstrative Pronouns.

145. (a) NON-HONORIFIC INANIMATE.

Singular.

	इ <i>i</i> or ई <i>ī</i> , this.	ओ <i>ō</i> . that.
Nom.	इ <i>i</i> or ई <i>ī</i> , this	ओ <i>ō</i> . that.
Acc.	इ <i>i</i> , ई <i>ī</i> , एहि <i>ehi</i> . एहि के <i>ehi kē</i> , this.	ओ <i>ō</i> , ओहि <i>ohi</i> . ओहि के <i>ohi kē</i> , that.
Instr.	ए <i>ē</i> , एहि स <i>ehi sā</i> , by this.	ओहि स <i>ohi sā</i> , by that.
Dat.	एहि <i>ehi</i> . एहि के <i>ehi kē</i> , to this.	ओहि <i>ohi</i> . ओहि के <i>ohi kē</i> , to that.
Abl.	एहि स <i>ehi sā</i> , from this.	ओहि स <i>ohi sā</i> , from that.
Gen.	एकर <i>ekar</i> , of this.	ओकर <i>okar</i> , of that.
Loc.	एहि में <i>ehi mē</i> , in this.	ओहि में <i>ohi mē</i> , in that.

Plural.

Nom.	इ सभ <i>i sabh</i> , or ई सभ <i>ī sabh</i> . ओ सभ <i>ō sabh</i> , these.	those.
Acc.	एहि सभ (के) <i>ehi sabh (kē)</i> , these.	ओहि सभ (के) <i>ohi sabh (kē)</i> , those.
Instr.	<div style="display: inline-block; vertical-align: middle;"> ए सभ <i>ē sabh</i>, एहि सभ स <i>ehi sabh sā</i>, <i>sā</i>, </div> <div style="display: inline-block; vertical-align: middle; font-size: 2em; margin: 0 10px;">}</div> <div style="display: inline-block; vertical-align: middle;"> by these. </div>	ओहि सभ स <i>ohi sabh sā</i> , by those.
Dat.	एहि सभ (के) <i>ehi sabh (kē)</i> , to these.	ओहि सभ (के) <i>ohi sabh (kē)</i> , to those.
Abl.	एहि सभ स <i>ehi sabh sā</i> , from these.	ओहि सभ स <i>ohi sabh sā</i> , from those.
Gen.	एहि सभक <i>ehi sabhak</i> , of these.	ओहि सभक <i>ohi sabhak</i> , of those.
Loc.	एहि सभ में <i>ehi sabh mē</i> , in these.	ओहि सभ में <i>ohi sabh mē</i> , in those.

Instead of *इहि* *ehⁱ*, we may have, throughout, *इह* *eh* or *इह* *aih*, and similarly for *ओहि* *ohⁱ*, we may have *ओह* *oh* or *ओह* *auh*. I have not noted any instrumental form of *ओ* *ō*, corresponding to the *एँ* *ē* of *इँ* *i*. The genitives singular *एकर* *ekar* and *ओकर* *ōkar* are contractions of *इहि कर* *ehⁱ kar* and *ओहि कर* *ohⁱ kar* respectively. I have not met with forms like *इहिक* *ehik* or *ओहिक* *ohik*, as we might expect. The plural suffix may be *सबहि* *sabahⁱ* instead of *सभ* *sabh*. *लोकनि* *lok^ani* cannot be used, as the pronouns refer only to inanimate objects.

As examples of these inanimate non-honorific pronouns, we may quote :—

इँ एकर आठम बिआन थिके *i ēkar āṭham biān thīkai*, this is the eighth calving of this one (referring to a cow).

इँ ले जाह *i lē jāh*, take away this.

इहि नहिं जनली अहाँ भद्री की *ehⁱ nahⁱ jan^alī ahāṁ bhadriⁱ chī*, I did not know this, that your honour is Bhadrī.

इहि सँ ई फल बहरादअहि *ehⁱ sāṁ ī phal baharāi-achⁱ*, from this this fruit comes out, *i.e.*, the moral of this is the following :—

ओहि में किछु लाभ नहिं *ohⁱ mē kicch^u lābh nahⁱ*, in that there is no profit.

कौआ ओकर गुदा खाए गेल *kauā ōkar guddā khāe gēl*, the crow ate up its kernel.

As an emphatic form of these pronouns we have *इहै* *ihe*, this indeed, and *उहै* *uhe* or *वैह* *waih*, that indeed, as in *दीना भद्री जिवैत हल उहै गबैत रहै* *dinā bhadri jibait chal, uhe gabait rahai*, (when) Dinā and Bhadrī were alive, that is the very song they used to sing; *वैह चोराए कै लै गेल अहि* *waih corāe kai lai gēl achⁱ*, it is he who has stolen (the property) and carried it off.

146. (b) NON-HONORIFIC ANIMATE.

This is declined like the inanimate pronoun, except that प्रकरा *ekārā* is substituted for एहि *ehi* and ओकरा *okārā* for ओहि *ohi*. Thus:—

Singular.

Nom.	इ <i>i</i> or ई <i>i</i> , this	ओ <i>ō</i> , that.
Instr.	{ प्रकरे <i>ekārē</i> , प्रकरा स <i>ekārā sā</i> , }	{ by this. ओकरा स <i>okārā sā</i> , by that.
Dat.	{ प्रकरा <i>ekārā</i> . प्रकरा के <i>ekārā kē</i> . }	{ to this. { ओकरा <i>okārā</i> , ओकरा के <i>okārā kē</i> , } to that.
Gen.	एकर <i>ēkar</i> , of this.	ओकर <i>ōkar</i> , of that.

Plural.

Nom.	इ सभ <i>i sabh</i> , ई सभ <i>i sabh</i> , etc., ओ सभ <i>ō sabh</i> , etc., those.
	these.
Dat.	प्रकरा सभ (के) <i>ekārā sabh (kē)</i> , ओकरा सभ (के) <i>okārā sabh (kē)</i> , to these. to those.

Similarly for the other cases. I have not noted any instrumental form of ओ *ō*, corresponding to the प्रकरे *ekārē* of ई *i*. In the plural, instead of सभ *sabh*, we can, as usual, have सबहि *sabahi* or लोकनि *lokani*. As examples of these animate non-honorific pronouns, we may quote:—

ओ आदकाल्हि गाभिनि अछि *ō āikālhī gābhini achi*, nowadays she is in calf (referring to a cow).

ओकरा एहि तरहेँ घबड़ाएल देखि केँ *okārā ehi tarahē ghabarāel dēkhi kē*, having seen him distracted in this manner.

In the following ओकरा *okārā* is irregularly used to refer to an inanimate object. तखन ओ सभ ओकरा भट पट तोड़ि देलक *takhan ō sabh okārā jhat-paṭ tōṛi dēlak*, then they at once broke it (*sc.* a stick).

एकर आठम बिआन *ekar āṭham biān*, her eighth calving.

जेहि सौं ओकर परबरास होइक से अबस्य० कर्तब्य० थीक *jehi saū*
ōkar par^abaraś hōik sē abasya kartabya thik, we must cer-
 tainly do what is necessary for its (the child's) support.

प्रकरा सभ केँ किछु कै देखाबी *ek^arā sabh kē kichu kai dekhābī*,
 having done something, let me show it to all these (*viz.*
 to his sons).

प्रकरा सबहि केँ हमरा लग पठाए दैह *ek^arā sabahi kē ham^arā lag*
paṭhāe daih, send all these (*viz.*, dogs) to me.

हिं *hⁱ* added to these oblique forms gives emphasis, while हुं *h^u*
 when suffixed, means 'also.' Thus प्रकरहिं कै *ek^arahⁱ kē*, it is to
this one; ओकरहुं पठाए दिओक *ok^arah^u paṭhāe diauk*, send him also.
 Observe that the final आ *ā* of प्रकरा *ek^arā* and ओकरा *ok^arā* is
 shortened before these suffixes.

147. (c) HONORIFIC.

The old honorific oblique forms of ई *ī* and ओ *ō* are हिनि *hinⁱ*
 and हुनि *hunⁱ* respectively. We meet them variously spelt. Some-
 times we have हिन *hin* and उन *hun*; sometimes हिहि *hinⁱ* and
 हुहि *hunⁱ*, and sometimes हिन्ह *hinⁱ* and हुन्ह *hunⁱ*. For the sake
 of convenience I shall only employ हिनि *hinⁱ* and हुनि *hunⁱ* in the
 paradigms, but it should be remembered that the other forms are
 often met with. Indeed, the most usual form of the genitive is
 हिनक *hinak* and उनक *hunak*, and not हिनिक *hinik* and हुनिक *hunik*.
 These old oblique forms are only employed as adjectives, and,
 being honorific, rarely occur in the literary style, though one hears
 them in conversation. We have an example in हुनि स्वामिक कारन
hunⁱ swāmik kārān, for the sake of that (respected) husband (the
 prospective wife is speaking), in the song of Salhēs.

148. The modern oblique form is the oblique genitive of the old oblique form. Thus, *दिनका* *hin^akā* and *ऊनका* *hun^akā*, of which *दिनिका* *hinikā*, *दिन्हका* *hinh^akā*, *दिन्हिका* *hinhikā*, and *ऊनिका* *hunikā*, *ऊन्हका* *hunh^akā*, *ऊन्हिका* *hunhikā*, are optional varieties.

149. The declension of the honorific pronoun is the same as that of the non-honorific, substituting *दिनका* *hin^akā* and *ऊनका* *hun^akā*, or any of the optional spellings, for *प्रकरा* *ek^arā* and *ओकरा* *ok^arā*, respectively. Thus :—

Singular.

Nom.	इ <i>i</i> or ई <i>ī</i> , this.	ओ <i>ō</i> , that.
Instr.	दिनका सँ <i>hin^akā sã</i> , by this.	ऊनका सँ <i>hun^akā sã</i> , by that.
Dat.	$\left\{ \begin{array}{l} \text{दिनका } hinakā, \\ \text{दिनका के } hinakā kē, \end{array} \right\}$ to this.	$\left\{ \begin{array}{l} \text{ऊनका } hunakā, \\ \text{ऊनका क } hunakā kē, \end{array} \right\}$ to that.
Gen.	$\left\{ \begin{array}{l} \text{दिनक } hinak. \\ \text{दिनकर } hinakar. \end{array} \right\}$ of this.	$\left\{ \begin{array}{l} \text{ऊनक } hunak, \\ \text{ऊनकर } hunakar. \end{array} \right\}$ of that.

Plural.

Nom.	इ सभ <i>i sabh</i> , ई सभ <i>ī sabh</i> , etc.,	ओ सभ <i>ō sabh</i> , etc.,
	these.	those.
Dat.	दिनका सभ (केँ) <i>hin^akā sabh (kē)</i> ,	ऊनका सभ (केँ) <i>hun^akā sabh (kē)</i> ,
	to these.	to those.

Similarly for the other cases. As usual, in the plural we can use *सबहि* *sabahi* or *लोकनि* *lok^ani* instead of *सभ* *sabh*. Examples of the use of this form of the demonstrative pronoun are :—

दिनका फुरसति देब *hin^akā phursatⁱ dēb*. I will give him leave to depart.

ऊनका माप बाप गारी देलक *hun^akā māe bāp gārī dēlak*, have the father and mother given abuse to her (i.e. have they abused her).

ऊनिका माता नहिं *hunikā mātā nahī*, to him there is no mother,
he has no mother.

ऊनक कानब सुनि *hunak kānab sunī*, hearing her weeping.

150. The above genitives एकर *ekar*, ओकर *okar*, हिनक *hinak*, or हिनकर *hinakar* and ऊनक *hunak* or ऊनकर *hunakar*, are usually all put into the oblique form when agreeing with a noun in an oblique case. Examples of this will be found in § 134 *ante*.

THE RELATIVE AND CORRELATIVE PRONOUNS.

151. The Relative Pronoun is जे *jē*. who, which, and its Correlative is से *sē*, he, she, it. that.

152. As in the case of the Demonstrative Pronouns, each has two forms, a non-honorific and an honorific; and the non-honorific form, again, may be animate or inanimate. There is, however this difference, that in the Instrumental, Ablative, and Genitive singular, and throughout the plural, the form usually employed for inanimate nouns may also be employed for animate ones.

153. When used as adjectives, the oblique forms (जाहि *jāhī* and ताहि *tāhī*) of the non-honorific inanimate declension are used when in agreement with a noun in an oblique case. Examples of the adjectival use of these pronouns are as follows:—

जे चीज बस्तु सभ अहाँक नोकसान भेल अहि, से सभ पड़चत *jē cīj bastu sabh ahāṅ nokāsān bhēl ahi, sē sabh pahūcat*, all your property which has been spoilt. will arrive (*i.e.*, be restored).

जे लोक आपल बल से लोक गेल *jē lōk āel chal, sē lōk gēl*, the man who came, went.

जाहि लोकक खेत ताहि लोकक धान *jāhī lōkak khēt, tāhī lōkak dhān*, the person who owns the field, owns the paddy.

जाहि बन सिकिखो न डोलै ताहि बन हन्सा बै लड़ै *jāhī ban siki-ō ne*
dōlai, tāhī ban hansā chai larai, (in) the forest where even
 the reeds are motionless, his soul is fighting.

154. When used as a substantive, the inanimate non-honorific form is declined as follows. The Instrumental, Ablative, and Genitive singular, and the whole of the plural can be also used to refer to animate nouns.

155. (a) NON-HONORIFIC INANIMATE.

Singular.

	जे <i>jē</i> , which, who.	से <i>sē</i> , he, she, it, that.
Nom.	जे <i>jē</i> , which.	से <i>sē</i> , that.
Acc.	जाहि (कें) <i>jāhī (kē)</i> , to which.	ताहि (कें) <i>tāhī (kē)</i> , to that.
Instr.	$\left\{ \begin{array}{l} \text{जें } jē \\ \text{जाहि सँ } jāhī sã, \end{array} \right\}$ by which. $\left\{ \begin{array}{l} \text{नैं } tē \\ \text{ताहि सँ } tāhī sã, \end{array} \right\}$ by whom.	$\left\{ \begin{array}{l} \text{नैं } tē \\ \text{ताहि सँ } tāhī sã, \end{array} \right\}$ by that. $\left\{ \begin{array}{l} \text{नैं } tē \\ \text{ताहि सँ } tāhī sã, \end{array} \right\}$ by him.
Dat.	जाहि (कें) <i>jāhī (kē)</i> , to which.	ताहि (कें) <i>tāhī (kē)</i> , to that.
Abl.	जाहि सँ <i>jāhī sã</i> , from which.	ताहि सँ <i>tāhī sã</i> , from that, from whom.
Gen.	जसु <i>jasu</i> , of which, of whom.	तसु <i>tasu</i> , of that, of him.
Loc.	जाहि में <i>jāhī mē</i> , in which.	ताहि में <i>tāhī mē</i> , in that.

Plural.

Nom.	जे सभ <i>jē sabh</i> , which, who.	से सभ <i>sē sabh</i> , those, they.
Acc.	जाहि सभ (कें) <i>jāhī sabh kē</i> , which, who.	ताहि सभ (कें) <i>tāhī sabh (kē)</i> , those, they.
Instr.	जाहि सभ सँ <i>jāhī sabh sã</i> , by which, by whom.	ताहि सभ सँ <i>tāhī sabh sã</i> , by those, by them.
Dat.	जाहि सभ (कें) <i>jāhī sabh (kē)</i> , to which, to whom.	ताहि सभ (कें) <i>tāhī sabh (kē)</i> , to those, to them.

- Abl. जाहि सभ सँ *jāhī sabh sã*, from ताहि सभ सँ *tāhī sabh sã*, from
which, from whom. those, from them.
- Gen. जाहि सभक *jāhī sabhak*, of ताहि सभक *tāhī sabhak*, of
which, of whom. those, of them.
- Loc. जाहि सभ में *jāhī sabh mē*, in ताहि सभ में *tāhī sabh mē*, in
which, in whom. those, in them.

Instead of जाहि *jāhī* and ताहि *tāhī*, we sometimes find in poetry जा *jā* and ता *tā*. We also sometimes have जेहि *jehī* and तेहि *tehī*, which are properly Bhojpuri. From this last we have an instrumental जेहिं *jehī* and तेहिं *tehī*, which are used adverbially, to mean 'as,' 'so.' The Genitives जसु *jasu*, and तसु *tasu*, are only used in proverbs and poetry. In one place Vidyāpati has तासि *tāsī* (xviii, 7). I have not met forms like जाहिक *jāhik* and ताहिक *tāhik*, which we might expect. The plural suffix may, as usual, be सबहि *sabahi* or लोकनि *lokani* instead of सभ *sabh*. As examples of this form of the honorific pronoun we may quote:—

जे आगल से गेल *jē āel sē gēl*, he who came, went.

जाहि सँ नाम चलेन्हि से हमर किरिया करैह *jāhī sã nām calainhi*,
sē hamar kiriyā karāih, in order that (*lit.* from which) our
name may continue, so perform our funeral rites.

In the following the final *ī* of जाहि *jāhī* has been lengthened for the sake of metre.

जाहि सँ किहु पाबिअ सदिअ कडु द बेन *jāhī sã kichu pābiā, sahīā*
karui bēn, from whomsoever you would receive benefits, you
must bear abusive words.

कैप्र कथा सभ सिखाए दिअइ कि जाहि सँ तोहरा लाभ हैतइ *kaiek*
kathā sabh sikhāe diahu, ki jāhī sã tōharā lābh haihu, I will
teach you several sayings from which there will be gain to
you.

जकरा जा सँ रीती दुराहुक दुरि गेलें दोगुन पिरौती *jakarā jā sã rītī durahuka duri gēlēṅ doguna pirītī*, to whom, with whom there is affection (*i.e.*, when there is mutual affection), the love is twice as strong the more distant they are from each other (Vidyāpati, xlvi. 1).

ता सम *tā sama*, like that (Vidyapati, xvi. 2).

जहि सौं ओकर परबरस होइक *jehī saũ ōkar parābaras hōik*, so that (*lit.* from which) its support may be, (we must take precautions for the child's support).

तेहि अबसर *tehī abasara*, at that time (Vid. xxviii. 4).

जहिं गेलाह तेहिं गेला, *jehī aīlāh tehī gēlā*, as he came, so he went.

जसु मन परम तरासै *jasu mana parama tarāsē*, in whose heart there is exceeding fear (Vid. vii. 5).

तसु साहस नहिं सीमा *tasu sāhasa nahī sīmā*, there is no limit to her courage (Vid. vii. 4).

तासि रिपु *tāsi ripu*, his foe (Vid. xviii. 7).

156. Several emphatic forms of these pronouns have been noted. Such are जौह *jaiḥ*, who, सैह *seh*, सैह *saiḥ*, सोइ *sōe*, even he : सेओ *sēō*, सेहो *sēhō*, सेहओ *seh-o*, he also. Thus,—

सैह चतुर जन जौह बुझत अबधारी *saiḥ catura jana jaiḥa buḡhata abadhārī*, they alone are wise who can understand it correctly (Vid. xvii. 7).

तनिका सैह पै नाह *tanikā seh pai nāh*, he alone (will be) a husband to her.

चानन लाग बिखम सर सोइ *cānana lāga bikhama sara sōe*, the application of sandalwood,—even that is an intolerable arrow (Vid. xvii. 3).

सेहो दुरि गेला *seha-o duri gēlā*, that also went far away (Vid. lxxiii. 4).

सेहो थिक ओहि ठामा *sēhō thika ohi thāmā*, that also is in that place (Vid. xvii. 3).

157. It will have been noticed from the above that while *se* *sē* is generally employed as a correlative, it is sometimes used as an independent demonstrative pronoun. Its Instrumental singular appears under various forms, such as तै *taṭ*, तौ *taū*, तो *tau*, तो *tō*, or with emphatic ई *i*, तैई *tēi*, or with emphatic ओ *o*, तैओ *tēo*, तैओ *taio*, or तैओओ *taiao*, all of which are commonly used adverbially. Thus :—

तै नहिं करयि गरासे *tē nahī karathi garāsē*, therefore he does not devour it (Vid. xiv. 8).

तै नहिं कमल सुखाई *taṭ nahī kamala sukhāi*, therefore the lotus does not wither (Vid. xiv. 6).

तौ पय जीबे अधर सुधा रस जौ पय पौबे *taū paya jibē, adhara sudhā-rasa jau paya pibē*, so long will it live, as long as it sips the nectar of the lower lip (Vid. ii. 5).

तो पय जीबथि जीबे *tō paya jibathi jibē*, so long will he remain living (Vid. x. 10).

तैई बहिं गेल जावा *tēi bahī gēl hāwā*, exactly so did the wind blow.

तैओ धसल केस पासे *tēo dhasalu kēsa pāsē*, therefore also my hair was disordered (Vid. xl. 7).

तैओ तुलित नहिं भेला *taio tulita nahī bhēlā*, still it did not equal (the beauty of thy face) (Vid. vi. 4).

तैओओ कुसुदिनि करय अनंदा *taiao kumudini karaya anandā*, nevertheless the water-lily rejoices (Vid. xlvi. 6).

158. (b) NON-HONORIFIC ANIMATE.

This is declined like the inanimate pronoun, except that जकरा *jakārā* is substituted for जाहि *jāhī*. and तकरा *takārā* for ताहि *tāhī*. Thus:—

Singular.

Nom.	जे <i>jē</i> , who.	से <i>sē</i> , he, she, that.
Instr.	$\left\{ \begin{array}{l} \text{जकरे } jakārē, \\ \text{जकरा सँ } jakārā sǎ, \end{array} \right\}$	$\left\{ \begin{array}{l} \text{तकरे } takārē, \\ \text{तकरा सँ } takārā sǎ, \end{array} \right\}$
	by whom.	by him, &c.
Dat.	जकरा (कें) <i>jakārā (kē)</i> , to whom.	तकरा (कें) <i>takārā (kē)</i> , to him, &c.
Gen.	जकर <i>jakar</i> , whose.	तकर <i>takar</i> , his, her, its.

Plural.

Nom.	जे सभ <i>jē sabh</i> , who.	से सभ <i>sē sabh</i> , they.
Dat.	जकरा सभ (कें) <i>jakārā sabh (kē)</i> , to whom.	तकरा सभ (कें) <i>takārā sabh (kē)</i> , to them.

Similarly for the other cases. In the plural, as usual, सबहि *sabahi* or लोकनि *lokāni* may be substituted for सभ *sabh*. Occasionally we come across जेकर *jēkar* instead of जकर *jakar*, जेकरा *jēkarā* instead of जकरा *jakārā*, तेकर *tēkar* instead of तकर *takar*, and तेकरा *tēkarā* instead of तकरा *takārā*. These are properly Bhojpuri forms.

As examples of these non-honorific animate pronouns we may quote:—

जकर खेत तकर धान *jakar khēt. takar dhān*, whose is the field, his is the paddy-crop.

जकर लाठी तकर महीस *jakar lāṭhī takar mahīs*, he who owns the cudgel owns the buffalo.

जकरा सँ रस चूबि रहल अछि *jakarā sã ras cūbī rahal achi*,
(grapes) from which the juice is exuding (here the pronoun
is, exceptionally, inanimate).

जेकर बनल अखड़वा तेकर बारहो मास *jēkar banal akhaṛwā tēkar
bār̥ho mās*, he whose (fields) are ready in *Āṣāḍh*, is ready
also all the year round.

हिं *hi* (even), and ऊँ *hū* (also), are added as in the case of
demonstratives. Thus (Vid. l. 4).

प्रहि अबसर पऊ मिलन जेहन सुख ।

जकरहिं होए से जान ॥

ehi abasara pahu milana jehana sukha

jakarahi hoe sē jāna ॥

Only she that hath experienced them, knows the bliss of the
tryst with the beloved at such a time.

159. (c) HONORIFIC ANIMATE.

The honorific oblique forms of जे *jē* and से *sē* are जानि *janī* and
तनि *tanī*, respectively. We thus get the following declension
which is exactly parallel to that of ई *ī* and ओ *ō* :—

Singular.

Nom.	जे <i>jē</i> , who.	से <i>sē</i> , he, she, that.
Instr.	जानिका सँ <i>janikā sã</i> , by whom.	तनिका सँ <i>tanikā sã</i> , by him, her.
Dat.	जानिका (केँ) <i>janikā (kē)</i> , to whom.	तनिका (केँ) <i>tanikā (kē)</i> , to him, her.
Gen.	जानिक <i>janik</i> , जानिकर <i>janikar</i> , whose.	तनिक <i>tanik</i> , तनिकर <i>tanikar</i> , his, hers.

Plural.

Nom. जे सभ *jē sabh*, who. से सभ *sē sabh*, they.

Dat. जनिका सभ (कें) *janikā sabh* तनिका सभ (कें) *tanikā sabh*
(*kē*), to whom. (*kē*), to them.

And so on for the other cases. As usual, in the plural we can use सब्दि *sabdi*, or लोकनि *lokani* instead of सभ *sabh*. Examples of these honorific forms are :—

जेंहन जनिकर चाकरी तेहनँ रुन भरि देथि *jēhan janikar cākari, tehanē-san bharī dēthī*, as is each one's (*lit.* whose) service, exactly so he pays in full.

केसो जमानत दै केँ बचल'इ जनिका अमला नेही *keśo jamānat dai kē bacal'ih janikā amalā nēhī*, some, to whom there was affection on the part of the court officials, got off by giving bail.

जनिक प्रहान धनि *janika ehana dhani*, (a man) whose wife is so (beautiful), (Vid. li. 2).

कि कहब तनिक गेआने *ki kahaba tanika ge'ānē*, what shall I say (about) his wisdom ? (Vid. xxii. 2).

160. I have not noted any occurrence of the employment of the oblique genitive of जे *jē*, though, of course, it is commonly heard colloquially. For से *sē*, we have the following pair of examples :—

Direct Genitive—

लाख गाँर देलें, तकर उतर हम नहिँ किछु कहलोक *lākh gār dēlē, t. kar utar ham nahī kichu kah'loak*, a thousand abuses didst thou give me, but I said to thee no answer to (*lit.* of) it.

Oblique Genitive—

तकरा बल से गुलामी जट चरबैत अछि *takarā bal sē gulāmī jaṭ ca'abait achi*, through her might Gulāmī Jaṭ is grazing (cattle).

161. INTERROGATIVE PRONOUNS.

There are two interrogative pronouns, viz., *के* *kē*, who? and *कौ* *kī*, what? The former only refers to animate objects, and the latter only to inanimate.

162. When employed as adjectives *के* *kē* and *कौ* *kī* become *कौन* *kōn* or *कौन* *kaun*, but when agreeing with a noun in the nominative singular *कौ* *kī* may remain unchanged. Examples of the adjectival use of these pronouns are:—

के *kē*,—*यो कौन लोक थीक* *ō kōn lōk thīk*, what caste is he?

कौन *kōn* *लोकक घोड़ बेक* *kōn lōkak ghōṛ baik*, of what person is (this) the horse, i.e., what person owns the horse?

कौन *kōn* *गुरू परलौ* *kaun gurū paralau*, what misfortune has befallen you?

पूबैत बेहि जे कौन लोगक दबेलौ बीक *pūbait chāinhī jē kaun lōgak habēlī chīk*, you are asking, '(of a man) of what caste is this the house?'

कौन *kōn* *उपाय जाणब जोगिया नगर* *kaun upāy jāeb jogiyā nagar*, by what device shall we go to Jogiyā town?

कौ *kī*,—*ई कौन बिआन थिकेक* *i kōn biān thīkaik*, what calving is this? (i.e., how many times has she calved before?)

बोकरा में कौन गुन बैक *ckārā mē kōn guṇ baik*, what virtue is there in it?

कौन *kōn* *लोटा में पानि लाएल बैद* *kōn lōṭā mē pāni lāel chāh*, in what vessel have you brought the water?

कौन *kōn* *दिसा के अबैत होऐ कइऊ बुझाय* *kaun disā kē abait hōai kahāy* *bujhāy*, tell (me) in what direction he may be coming.

फेरि कौ भगड़ा बुझि *phēri kī jhagṛā achī*, then what (cause of) quarrel can there be?

को नाम छिक् *kī nām chhik*, what name is it ?

163. The declension of के *kē* (the animate pronoun) closely follows that of the animate forms of जे *jē*.

There are, as usual non-honorific and honorific declensions. They are as follows :—

Singular.

	<i>Non-honorific.</i>	<i>Honorific.</i>
Nom.	के <i>kē</i> , who ? which ?	के <i>kē</i> , who ? which ?
Instr.	ककरे <i>kakārē</i> , ककरा सँ <i>kakārā sã</i> ,	} by whom ? कनिका सँ <i>kanikā sã</i> , by whom ?
Dat.	ककरा (केँ) <i>kakārā (kē)</i> , to whom ?	कनिका (केँ) <i>kanikā (kē)</i> , to whom ?
Gen.	ककर <i>kakar</i> , whose ?	कनिक <i>kanik</i> , कनिकर <i>kanikar</i> , whose ?

Plural.

Nom.	के सभ <i>kē sabh</i> , who ?	के सभ <i>kē sabh</i> , who ?
Dat.	ककरा सभ (केँ) <i>kakārā sabh (kē)</i> , to whom ?	कनिका सभ केँ <i>kanikā sabh kē</i> , to whom ?

and so on for the other cases. In the plural, as usual, सबहि *sabahi* or लोकनि *lakani*, may be substituted for सभ *sabh*. Occasionally we come across केकर *kēkar* instead of ककर *kakar*, and केकरा *kekārā* instead of ककरा *kakārā*, but these are properly Bhojpuri forms. I have not come across काहि *kāhi* corresponding to जाहि *jāhi* in the modern language, but Vidyāpati employs it in passages such as काहि कहब दुख *kāhi kahaba dukha*, to whom shall I tell my distress ? (lxi. 2.)

As examples of these animate interrogative pronouns, we may quote :—

ककर घोड़ु कैक *kakar ghōr chāik*, whose horse is it ?

केकर प्रह्नन जमाप्र *kēkara ehana jamāe*, who has such a son-in-law (Vid. lxxx. 4) ?

ककरा दे के जोगिया जाँज्रि भेजब समाद *kakārā dē ke jogiyā jāñjari bhējab samād*, having given whom (*i.e.*, by means of whom) shall we send word to Jogiyā Jāñjari.

लुबधल नयन दटय के पार *lubadhala nayana haṭaya kē pāra*, who can turn aside a greedy eye ? (Vid. iv. 3).

I have not come across any instances of the honorific forms in literature, but they are occasionally heard colloquially.

164. The inanimate interrogative pronoun is कि *ki* or कौ *kī*, what ? It is often written किय *kia* or किर *kiē*, especially in poetry. Its declension is quite irregular, and is as follows :—

Singular.

Nom. कि *ki*, कौ *kī*, or किय *kia*, what ?

Acc. कयी कँ, *kathī kē*, or कौ *kī*, what ?

Instr. कयी कथँ, *kathī s̄*, कयी सँ *kathī s̄*, by what ?

Dat. कयी लै *kathī lai*, किप्र *kiui*, किर *kiē*, or किप्र *kie*, to or for what ? why ?

Abl. कयी सँ *kathī s̄*, from what ?

Gen. कयीक *kathīk*, of what ?

Loc. कयी में *kathī mē*, in what ?

Plural wanting. Note the form of the Dative. This case has many variations. I have noted कि ला *ki lā*, कि लै *ki lai*, कौ ला *kī lā*, कौ लै *kī lai*, कयी ला *kathī lā*, कयी लै *kathī lai*. लै *lai* is often written लय *lay* or लप्र *lae*, and instead of कयी *kathī*, we often have कयि *kathi*. Like the dative, the instrumental कयी *kathī* is used to mean 'why ?'

Examples of this pronoun are :—

कि कहव तनिक गेअने *ki kahaba tanika geānē*, what shall I say
(about) his wisdom ? (Vid. xxii. 2).

अपनेक बकरी की भेल *ap^onek bak^arī kī bhēl*, what has happened
to your goat ?

कौ बैक *kī chuik*, what is it ?

किअ भेल *kia bhēl*, what has happened ?

किअ कहौ हे मुसाङ्ग *kia kahau, hē musāh^u*, O Musāhu, what have
you to say ?

किय बिधाता लिखि मोहि देल *kiē bidhātā likhi mohi dēl*, why
hath God written (it) for me (in my fate) ? (Vid. lvii. 1).

कथी में पानि लाएल बह *kathī mē pāni lāel chāh*, in what have
you brought the water ?

कथौ हमरा चोर बनबैकी *kathī ham^arā cōr ban^abaichī*, why do you
make me out a thief ?

कथि लए कंश पटकलह मोहि *kathi lae kaṁśu patakālāha mōhi*,
why, O Kaṁśa, didst thou dash me down (Manbōdh's
Harivaṁśa. i. 37).

फोटरा गीदर कथि ला मरद औतार लेल *phoṭ^arā gīdar kathī lā*
marad autār lēlē, O Phoṭ^arā, the jackal, why has a man
taken your form ?

क्यो कह नन्द महर किप्र मान *kyō kaha nanda mahara kie māna*,
others (*lit.* some) said. 'Why does King Nanda agree ?'
(Manbōdh. vii. 45).

INDEFINITE PRONOUNS.

165. These are कौओ *keo*, anyone, someone ; किक् *kich^a*, any-
thing, something ; and कैक *kaiek*, several.

166. केशो *keo*, anyōne, someone, appears under various forms. I have noted केशो *keō*, क्यो *kyō*, and केश्यो *keao*. In old poetry we sometimes meet केशु *kēduhu*.

167. When used as an adjective, it usually takes the form कौनो *kōno* or कौनो *kauno*, but we sometimes find केशो *keo* used instead.

The following are examples of its use as an adjective :—

कौनो नेना नहिँ आएल *kōno nēnā nahī āel*, no boy came.

कौनो गृहस्थक फुलवाड़ी में *kōno gr̥hasthak phulawārī mē*, in the garden of a certain householder.

कौनो बातक मन में अंदेशा मति राखी *kōno bātak man mē andēśā mutī rākhī*, do not have anxiety in your mind about anything.

कौनो मुसहर ने घर से होइत अकि बाहिर *kauno musahar nē ghar se hōit achi bāhir*, no Musahar comes out of the house.

कौनो बात के हरकति नहिँ *kauno bāt kē harakatī nahī*, there is no inconvenience for (want of) anything.

केशो अपूर्व दंगक लोक *keo opūrb dhangak lōk*, a man of some extraordinary kind, or some man of an extraordinary kind.

It will be seen that when used as an adjective, it can refer to inanimate objects as well as animate ones.

168. When used as a substantive, it has an oblique form ककरड़ *kakarakṛ*, often written ककरो *kakarō*. Its genitive is ककर *kakar*. In poetry we sometimes find a form काऊ *kāhu* instead of ककरड़ *kakarakṛ*, with a genitive काऊक *kāhuka*. It is therefore thus declined :—

Singular.

Nom.	{ केओ <i>keo</i> , केओ <i>keō</i> , क्यो <i>kyō</i> , or केओओ <i>keaoō</i> , }	anyone,
	{ ककरऊँ, <i>kak^arah^ũ</i> , or ककरऊँ के }	someone.
Acc.	{ ककरऊँ, <i>kak^arah^ũ</i> , or ककरऊँ के }	someone, or
	{ <i>kak^arah^ũ kē</i> }	anyone.
Inst.	ककरऊँ सँ <i>kak^arah^ũ sã</i> , by anyone, etc.	
Dat.	{ ककरऊँ <i>kak^arah^ũ</i> , or ककरऊँ के }	to anyone.
	{ <i>kak^arah^ũ kē</i> }	etc.
Abl.	ककरऊँ सँ <i>kak^arah^ũ sã</i> , from anyone, etc.	
Gen.	ककरो <i>kak^arō</i> , of anyone, etc.	
Loc.	ककरऊँ में <i>kak^arah^ũ mē</i> , in anyone, etc.	

The plural is the same as the singular. ककरो *kak^arō* may be used for ककरऊँ *kak^arah^ũ* throughout.

Examples of the use of this pronoun are :—

केओ नहिँ आएल *keo nahĩ āel*, no one came.

क्यो घर अंगना केओओ दुआरि *kyō ghara āganā keao duāri*, some (danced) in the courtyard of the house and some in the doorway (Manbōdh's *Harivaṃśā*, ii. 45).

निज भुज बल ककरऊँ नहिँ गनए *nija bhujā bala kakurakhũ nahi ganae*, (on account of) the strength of their own arms they esteem no one (Manbōdh, vi. 33).

किहु नहिँ ततऊँ काऊ सौँ भेल *kichu nahĩ tatahũ kāhu sō bhēlu* from that quarter nothing (*i.e.* no help) came from anyone (Manbōdh, i. 7).

क्यो नहिँ मानए काऊक चटल *kyō nahĩ mānae kāhuka haṭalu*, no one heeds the remonstrances of anyone (Manbōdh, iv. 17).

169. The indefinite pronoun inanimate is किहु *kichu* or किछु *kiechu*. It means 'anything' and 'something.' When it means 'anything,' the oblique form is the same as the nominative, but

when it means 'something' its oblique form is कथू *kathū*. We therefore have the following declensions :—

170. किङ् *kich^u*, or किञ्चु *kich^u* anything.

Nom. किङ् *kich^u*, anything.

Acc. किङ् के *kich^u kē*, anything.

Inst. किङ् से *kich^u sē*, by anything.

Dat. किङ् को *kich^u kō*, to anything.

Abl. किङ् से *kich^u sē*, from anything.

Gen. किङ्क *kichuk*, of anything.

Loc. किङ् में *kich^u mē*, in anything.

171. किङ् *kich^u*, or किञ्चु *kich^u* something.

Nom. किङ् *kich^u*, something.

Acc. कथू के *kathū kē*, something.

Inst. कथू से *kathū sē*, by something.

Dat. कथू को *kathū kō*, to something.

Abl. कथू से *kathū sē*, from something.

Gen. कथूक *kathūk*, of something.

Loc. कथू में *kathū mē*, in something.

Examples of the use of this pronoun are :—

ओहि ग्राम में ककरो किङ् नहिं हैक *ohⁱ grām mē kak^arō kich^u nahⁱ*
chaik, in that village no one has anything.

किङ् अमोठ पठबिह *kich^u amōṭ paṭhabihā*, send (me) some
mango conserve.

ओ ओखध कथू में धैल होतैक *ō ōk^hadh kathū mē dhail hotaik*.
that medicine must be put into something.

172. The Indefinite pronoun कैक *kaiek*, some, several, is an adjective, and is not declined. An example of its use is :—

तोहरा कैक कथा सभ सिखाए दिअइ *toh^{ra} kaiek kathā sabh
sikhāe diah^u*. I will teach you several matters.

DERIVATIVE PRONOMINAL FORMS.

173. The following table gives in a succinct shape the various derivative pronominal forms. It explains itself, and further comment is unnecessary :—

	Near Demonstrative.	Remote Demonstrative.	Interrogative.	Relative.	Correlative.
Time.	ई <i>ī</i> , this.	ओ <i>ō</i> , that.	के <i>kē</i> , who ?	जे <i>jē</i> , who, which.	से <i>sē</i> , that.
	प्रखन <i>ekhan</i> , now.	तखन <i>takhan</i> , then.	कखन <i>kukhan</i> , when ?	जखन <i>jukhan</i> , when.	तखन <i>takhan</i> , then.
	प्रतय <i>atay</i> , here.	ओतय <i>otay</i> , there.	कतय <i>katay</i> , where ?	जतय <i>jatay</i> , where.	ततय <i>tatay</i> , there.
Place.	एम्हर <i>ēmhar</i> , hither.	ओम्हर <i>ōmhar</i> , thither.	केम्हर <i>kēmhar</i> , whither ?	जेम्हर <i>jēmhar</i> , whither.	तेम्हर <i>tēmhar</i> , thither.
	एना <i>ēnā</i> , thus.	ओना <i>ōnā</i> , in that way.	केना <i>kenā</i> , how ?	जेना <i>jēnā</i> , as.	तेना <i>tēnā</i> , so.
	प्रहन <i>ehan</i> , or प्रेसन <i>aisan</i> , like this.	ओहन <i>ohan</i> , like that.	केहन <i>kahan</i> , like what ?	जेहन <i>jehan</i> , like as.	तेहन <i>tehan</i> , like the same.
Quantity or Number.	अतेक <i>atek</i> , this much.	ओतेक <i>otek</i> , that much.	कतेक <i>katek</i> , how much ?	जेतेक <i>jatek</i> , as much.	तेतेक <i>tatek</i> , so much.

PART III.

CONJUGATION.



CHAPTER I.

PRELIMINARY.

A. General Remarks.

174. The conjugation of the verb forms the most complicated part of Maithili Grammar. Like the verbs of many partially cultivated languages, it has few parts for which there are not two or three optional forms. These are not local peculiarities, but may often be used by the same speaker as his fancy or as the rhythm of the sentence dictates. In many cases I cannot find that they represent different shades of meaning.

175. Maithili verbs may conveniently be divided into the two classes of *Transitive* and *Intransitive*. These differ in the conjugation of the tenses formed from the past participle. In the paradigms of the regular verb, the verb देखब *dēkhab*, to see, will be used as the example of a transitive verb, and the verb सुतब *sūtab*, to sleep, as the example of an intransitive verb. It will be observed that in both these verbs the root-vowel is long, and it must be carefully remembered that in the conjugation of all such verbs, the root-vowel is liable to be shortened, under the rules given in § 32 and ff. *ante*. It is most important to bear this in mind, as the whole system of conjugation is full of it.

176. There is one exception to this rule of the shortened antepenultimate, and this is that when ऐ *ai*, or औ *au*, is *final*, it counts as only one syllable (even when written अइ *ai*, अउ *ae*, or अउ *au*, अऔ *ao*, respectively) and not as two (see §§ 13, 33 *ii*). Thus under the general rule, we should expect the *ē* in the form देखे *dēkhai*, to be shortened; but it is not. The reason for this apparent irregularity is that in verbal forms a final ऐ *ai* always

represents an older अहि *ahⁱ*, and a final औ *au* always represents an older अऊ *ah^u*, each of which, under the rule, counts only as one syllable. देखै *dēkhai* is for देखहि *dēkhahⁱ*, and देखौ *dekhaui* is for देखऊ *dekhah^u*, and in both of these older forms the long *ē* is quite regular. The apparent exception disappears when ऐ *ai* or औ *au* ceases to be final. Thus in देखैक *dekhaik* (for देखहिक *dekhahik*) and देखौक *dekhaui* for देखहऊक *dekhahuk*), the shortening of the *ē* to *e* is quite regular.

B. Root. Verbal Nouns and Participles.

177. It will be more convenient to deal with the finite tenses after we have described the root and the various verbal nouns and participles. The **Root** of every verb is the same as the shortest form of the second person non-honorific of the Old Present. Thus the 2nd pers. non-hon. Old Present of देखब *dēkhab*, to see, is देख *dēkh*, which is also the root.

178. The **Verbal nouns** are three in number.

(a) The first verbal noun is formed by adding इ *i* to the root. Thus देखि *dēkhⁱ* the act of seeing (see § 57). The final इ *i* is often omitted in writing and pronunciation, so that we have देख *dēkh* instead of देखि *dēkhⁱ*. Its oblique form is देखै *dēkhai* or देखँ *dēkhā*, and the rules for its declension together with examples are given in § 80 *ante*. Some roots ending in vowels are irregular in the formation of the first verbal noun.

179. (b) The second verbal noun is usually formed by adding अब *ab* to the root (see § 67) and is generally employed as the infinitive: thus देखब *dēkhab* the act of seeing, to see. Its oblique form is देखबा *dekhābā*, and the rules for its declension together with examples are given in § 81 *ante*.

Verbs whose roots end in आ *ā* form their infinitives in एब *eb*. Thus from जा *jā*, we have जाएब *jāeb*, to go.

Those whose roots end in आब *āb*, also form their infinitives in एब *eb*, but with the elision of the ब *b* of the root. Thus

from the root पाब *pāb*, obtain, we have the infinitive पाप्रब *pāeb*, to obtain. In poetry we often find ओब *ob* instead of एब *eb* in this case. Thus पाओब *pāob*.

Those verbs whose roots end in इ *i* or ई *ī*, form the infinitive in अब *ab* or उब *ub*. Thus, सि *si*, sew, makes सिअब *siab* or सिउब *siub*.

Those verbs whose roots end in ञ *ñ*, form the infinitive in अब *ab* or इब *ib*. Thus चू *cū*, drip, makes चूअब *cūab*, or चूइब *cūib*, to drip.

Those verbs whose roots end in ओ *ō*, form the infinitive in अब *ab* or एब *eb*. Thus the root धो *dhō*, wash, makes धोअब *dhōab* or धोएब *dhōeb*, to wash.

Irregular are :—

✓ हो *hō*, become, Infinitive होएब *hōeb* or होब *haib*.

✓ दे *dē* give, Infinitive देब *dēb*.

✓ ले *lē* take, Infinitive लेब *lib*.

This verbal noun is derived from the Sanskrit future passive participle in तय *tavya*, and is hence employed in the formation of the future tense.

189. (c) The third verbal noun is formed by adding अल *al* to the root (see § 63). thus देखल *dēkhal*, the act of seeing. The oblique form is देखल *dekhāl*, and the rules for its declension together with examples are given in § 81, ante. This verbal noun is generally the same as the past participle, but when the latter is irregular the verbal noun sometimes takes the regular form. Thus the ✓ जा *jā*, go, has its past participle (irregular) गेल *gēl*, but its third verbal noun is जाएल *jāel*. From this example it will be seen that (compare the second verbal noun), it ends sometimes in एल *el* instead of अल *al*. The rule is the same as in the case of अब *ab*.

The instrumental or locative of this verbal noun (or perhaps of the past participle) in अल *al*, is often used absolutely to indicate continued action. Thus :—एक गमरि गोअरिनि माय पर मटकुरी धैलें चलि जाइबलि *ek gamrī goārini māth par maṭokuri dhailē calī jāibali*, a foolish milkmaid, by placing a curd-pot on her head, was going along. That is to say, she was going along with a curd-pot on her head.

Similarly we have from the ✓ ले *lē*, take, लेलें जाएब *lēlē jāeb*, to take away with one, लेलें आएब *lēlē āeb*, to bring with one. In such common phrases न *n* is often substituted for ल *l*, so that we have लेनें जाएब *lēnē jāeb* or even नेनें आएब *nēnē āeb*. These forms are different in meaning from forms such as लै जाएब *lai jāeb* (Hindi ले जाना *lē jānā*) to take away or लै आएब *lai āeb* (Hindi ले आना *lē ānā*) or लाएब *lāeb* (Hindi लाना *lānā*) to bring. They correspond rather to the Hindi लिये जाना *liyē jānā*, to take away with one.

Examples of such forms are :—

हमरा समाद नैहर लेन जाइ *humarā samād naihara lēnē jāihū*,
take away with you a message for my father's house also
(*Vid. lxxix. 10*).

अहिरा गोआर समाद नेन अत्रै बैक *ah'irā goār samād nēnē abait*
chaik, Ahirā Goār is bringing the news with him.

लै जाइ सलहस के ... कचे बांस के फटा सो पौठि ओदारि देब
lai jāih salhēs kē ... kacē bās ke phathā sō p'ṭhi odārī dēb,
take away Salhēs ... with a split piece of green bamboo flay
his back. (बांस के *bās ke* is not a Maithili form. It is
borrowed, as often happens in folktales, from another dia-
lect, *viz.*, Bhojpuri. The correct Maithili would be बांसक
bāṣak or बांस केर *bās kēr*.)

जकर बेदुली लाएल तकर तिरिआ केहन सुरखी *jakar beduli lāel*
takar tiriā kēhan surakhī, how fair must the woman who
owns the spangle which you brought !

181. The **Noun of Agency**, corresponding to the Hindi noun in बाला *wālā*, is formed by adding बाह *bāh* or वाह *wāh* to the root. Thus देखबाह *dekh^abāh* or देखवाह *dekh^awāh*, a seer, one who sees. See § 72.

182. The **Present Participle** is formed by adding ऐत *ait*, often written अइत *ait* or अयित *ayit*, to the root (see § 64). Thus देखैत *dekhait*, देखइत *dekhait*, or देखयित *dekhayit*, seeing. The ऐ *ai* of this termination is very unstable. Thus with verbs whose roots end in a long vowel, the termination becomes इत *it*, as in जाइत *jāit*, going; होऐत *hōait*, or होइत *hōit*, becoming. The ✓ सि *si*, sew, has सिऐत *siait*, सिउत *siut*, and सिइत *siit*, but ✓ पी *pī*, drink, makes पिबैत *pibait*, just as ✓ पाब *pāb*, obtain, has पबैत *pabait*. The ✓ दे *dē*, give, and the ✓ ले *lē*, take, have, respectively, दैत *daït* and लैत *laït* for their present participles. In the Past Conditional tense, which is formed from this participle, the ऐत *ait* is, as a rule, similarly weakened. Thus देखितङ् *dekhitaṅ*, (if) I had seen.

183. By adding the oblique termination ह्ँ *hi* to the weakened present participle we get a form called the “**Adverbial Participle**.” Thus देखितह्ँ *dekhitaḥ*, on seeing, in the act of seeing, immediately on seeing, equivalent to the Hindi देखते-ही *dekh^ate-hi*. The following are examples of the employment of these participles:—

कनैत खिजैत धामी आइल *kanait (✓ कान kān) khijait (✓ खीज khīj) dhāmī āel*, Dhāmī came weeping and feeling angry (note the shortening of the antepenultimate vowel).

हमरा सबहिक देखैत स्वामि-धन हथा नष्ट होइल *ham^arā sab^ahik dekhait svāmi-dhan vrthā naṣṭ hōich*, in our presence [*lit.* (in the) seeing of us] our master's property is being destroyed.

दौना राम के धरितह्ँ भद्रौक प्रहनी केऊनौ दुटि गेल *dīnā rām kē dharitaḥ bhadrik ehunī kehunī chuṭi gēl*, immediately on (Phoṭ^arā's) seizing Dīnā Rām, Bhadrī's knees and elbows were freed.

184. The Past Participle is usually formed by adding अल *al* to the root (see § 68). When the root ends in a vowel, or in आब *āb*, the vowel of the suffix is liable to change, much as the termination अब *ab* of the second verbal noun is changed. Thus:—

Verbs whose roots end in आ *ā*, add एल *el*. Thus ✓ घबड़ा *ghabāṛā*, to be agitated, past participle घबड़ाएल *ghabāṛāel*.

Verbs whose roots end in आब *āb*, add ओल *ol*. Thus, from ✓ पाब *pāb*, obtain, पाओल *pāol*.

Verbs whose roots end in इ *i* or ई *ī*, add अल *al* or उल *ul*. Thus from ✓ सि *si*, sew, मिअल *sīal* or सिउल *sīul*, from ✓ पी *pī*, drink, पीउल *pīul*.

Verbs whose roots end in ऊ *ū* take अल *al* or इल *il*. Thus, from ✓ चू *cū*, drip, चूअल *cūal* or चूइल *cūil*.

Verbs whose roots end in औ *ō* take अल *al* or एल *el*. Thus, from ✓ धो *dhō*, wash, धोअल *dhōal* or धोएल *dhōel*.

Six verbs have irregular past participles as follows:—

✓ कर <i>kar</i> , do	Past Participle	कैल <i>kail</i> .
✓ धर <i>dhur</i> , seize, place	..	धैल <i>dhail</i> .
✓ मर <i>mar</i> , die	..	मरल <i>maral</i> or मुइल <i>muil</i> .
✓ दे <i>dē</i> , give	..	देल <i>dēl</i> .
✓ ले <i>lē</i> , take	..	लेल <i>lēl</i> .
✓ हो <i>hō</i> , become	..	भेल <i>bhēl</i> .

The past participle भेल *bhēl*, added to another past participle, imparts to it more of the character of an adjective, and, at the same time, adds completeness to the idea. Thus, सुतल भेल, *sūtal bhēl*, asleep; देखल भेल *dēkhal bhēl*, seen.

The instrumental of the past participle is employed in conjugation to form the perfect and pluperfect tenses.

I have not come across many good instances in literature of the use of the past participle as an adjective. It is, of course,

extremely commonly employed in the formation of the tenses. The following may be taken as examples of the adjectival use:—

एक गरिब परोसिया जाइक मारल घर सँ निकसि आएल, *ek garib parosiya jāṛak mārāl ghar s̄ṅ nikasī āel*, a poor neighbour struck of (*i.e.* by) cold, came forth from (his) house.

एक कंगाल कोनो पहुँचल अनौथि सँ पुबलक, *ek kaṅgāl kōno pahū-cal atithī s̄ṅ puchalak*, a beggar once asked from a certain arrived pilgrim (*i.e.* a pilgrim who had arrived).

185. The Conjunctive Participle corresponds to the Hindi देख कर *dēkh kar*, having seen, and is properly the same in form as the first verbal noun. Thus, देखि *dēkhī* (or देख *dēkh*), having seen. This is the form we generally find in poetry or proverbs, but in the modern language it is usual to add the suffixes के *ke*. कै *kaī*, क *kā*, or कैक *kaikā*. Thus देखि के *dēkhī ke*. देखि कै *dēkhī kaī*, देखि क *dēkhī kā*, or देखि कैक *dēkhī kaikā*, having seen. A poetical form of कै *kā* is कहूँ *kahū̃*, thus डूबि कहूँ *dūbi kahū̃*, having dived. The following verbs have irregular conjunctive participles. Only the short form is given in each case. The suffixes can be added as usual:—

- | | | |
|---------------------------|-------------|---|
| ✓ कर <i>kar</i> , do | Conj. Part. | करि <i>karī</i> , के <i>ke</i> , कै <i>kai</i> , or कय <i>kay</i> . |
| | | कए <i>kae</i> , क <i>kā</i> . |
| ✓ धर <i>dhar</i> , seize. | .. | धरि <i>dharī</i> , धै <i>dhai</i> , or धय <i>dhay</i> . धए |
| | | place. <i>dhae</i> , ध <i>dhā</i> . |
| ✓ आ <i>ā</i> , come | .. | आबि <i>ābī</i> , आइ <i>āi</i> , or आय <i>āy</i> . |
| ✓ दे <i>dē</i> , give | .. | दे <i>dē</i> , दै <i>dai</i> , दय <i>day</i> , दए <i>dae</i> , दैद <i>dei</i> . |
| | | द <i>dā</i> . |
| ✓ ले <i>lē</i> , take | .. | ले <i>lē</i> , लै <i>lai</i> , लय <i>lay</i> , लए <i>lae</i> , लैद <i>lei</i> . |
| | | ल <i>lā</i> . |
| ✓ हो <i>hō</i> , become | .. | होइ <i>hoi</i> , भै <i>bhai</i> , भय <i>bhay</i> , भए <i>bhae</i> . |

C. Finite Tenses.

186. Gender.—As in the case of nouns, the Maithili verb has two genders, Masculine and Feminine. Feminine forms are,

as a rule, only used when the subject is a feminine animate being. The first person never shows any distinction of gender, nor do those forms (see § 188, below) in which respect is shown to the object. It follows that only those forms of the 2nd and the 3rd persons, whose objects are non-honorific (Groups I and II below), ever change for the feminine gender. Even in these persons there are many forms which are of common gender.

187. Long and Redundant Forms.—Verbs have short, long, and redundant forms just like nouns. I have not discovered any difference in their meaning. The long form is most often made by adding *ऐ ai* to the short form, and the redundant form by adding *क k* to the long form. Thus we have (short form) देखै *dekhaichī*, I see, of which the long form is देखैऐ *dekhaichiai*, and the redundant form is देखैऐक *dekhaichiaik*. Similarly, we have (short form) देखल *dekh^alak*, he saw, long form देखलै *dekh^alai*, redundant form देखलैक *dekh^alaik*. In some forms of the second person the long form is made by adding *अँह aḥ* or *अऊँ ah^u* and the redundant form by adding *अँहक aḥak* or *अऊँक ah^uk* with variations of spelling, which will appear in the paradigms. Thus, देख *dēkh*, thou seest, long form देखँह *dēkhāḥ* or देखऊँ *dēkhah^u*, redundant form देखँहक *dēkhāḥak* or देखऊँक *dēkhah^uk*.

These long and redundant forms are confined to those groups of inflexions in which the object is non-honorific (*vide* § 188). Even then, there is no long or redundant form for the third person when the subject is honorific. They are thus confined to the following cases.

First and second persons—Subject non-honorific, object non-honorific (Group I), or subject honorific, object non-honorific (Group II).

Third person—Subject non-honorific, object non-honorific (Group I).

These groups are described below in § 188.

Examples of the employment of these long and redundant forms are as follows :—

1st Person. Short Form :—मारब धनुखा देब खँसाब, mārab

dhanukhā, dēb khāsāy. I will strike him (with an arrow) from the bow, I will fell him.

*Long Form:—*प्रहि बेरिया मारबे धरती देबे लोटाय, *ehi beriyā mārabi, dharati dēbai lotāy*, at this time I will strike him, I will cause him to roll upon the ground.

*Redundant Form:—*तहि ठस देबेक धुनी खसाय, *tēhi thām debuik dhunī khāsāy*, at that place we shall set (*lit.* cause to fall) our fire (on the ground).

*3rd Person. Short Form:—*घड़ि एक चलबे, पहर बिंति गेल *ghari ek calabē pahar biṭi gēl*, after travelling a few (*lit.* one) half-hours, a watch (of the day) passed.

*Long Form:—*तखन गेल गंगुआ राजमुआ, *takhān gēlai Gāgnū rājmuā*, then Gangū the barber went.

*Redundant Form:—*सात नींदे सतलि बलैक फेकुनी वांचे नींद में उठलैक चिहाय, *sāt nīdē sūtalī balai phekunī, kācē nīd mē uṭhalai cikhāy*, Phékuni was sleeping in seven sleeps (at once), and in drowsiness she started up.

188. **Number. Non-honorific and Honorific forms.**—Before going further it must be explained once for all that the Maithilī verb does not change for number. There is no distinction between singular and plural. On the other hand, there is a distinction between the non-honorific and honorific forms (which, indeed, by derivation, are respectively singular and plural). In the finite tenses there are thus four groups of forms for each person, according as the subject or as the object is treated honorifically.

These four groups are :—

- (I) Subject non-honorific ; object non-honorific. *E.g.*, he (a slave) or it sees him (a slave) or it.
- (II) Subject honorific ; object non-honorific. *E.g.*, he (a king) sees him (a slave) or it.
- (III) Subject non-honorific ; object honorific. *E.g.*, he (a slave) or it sees him (a king).
- (IV) Subject honorific ; object honorific. *E.g.*, he (a king) sees him (a king).

Except in the case of the 3rd person of group IV, all the

forms of groups III and IV (in which the object is honorific) are made from the long forms of groups I and II (in which it is non-honorific) respectively, by lengthening the final vowels when necessary, and adding ण्हि *nhī*.

In the case of the 3rd person of group IV, there is no long form of the 3rd person of group II from which to make it. It is therefore made from the short form of the 3rd person of group II, in a manner similar to that of the formation of the other persons of group IV.

Examples of these third and fourth groups are:—

1st person : long form, groups I and II, देखैछि देखैछि देखैछि *dekhaichiai*,

I see ; groups III and IV, देखैछिण्हि देखैछिण्हि देखैछिण्हि *dekhaichiainhī*.

2nd person : long form, group I, देखैछि देखैछि देखैछि *dekhaichah*. you see ; group III, देखैछिण्हि देखैछिण्हि देखैछिण्हि *dekhaichahnhī*.

2nd person : long form, group II, देखैछि देखैछि देखैछि *dekhaichiai*, you (honorific) see ; group IV, देखैछिण्हि देखैछिण्हि देखैछिण्हि *dekhaichiainhī*.

3rd person : long form, group I, देखै देखै देखै *dekhaichai*, he sees ; group III, देखैण्हि देखैण्हि देखैण्हि *dekhaichainhī*.

3rd person : short form, group II, देखै देखै देखै *dekhaichathī*, he (honorific) sees ; group IV, देखै देखै देखै *dekhaichathinhī*.

In the above explanations I have employed the words “slave” and “king” to illustrate the non-honorific and honorific forms respectively, but, in common use, the distinction is not nearly so marked as this. As a practical guide, we may say that human beings are generally referred to by honorific forms, unless they are distinctly inferior, such as low-caste people, slaves, etc. On the other hand, inanimate things and irrational animals are almost always referred to as non-honorific.

In regard to Groups III and IV, I have said that the *object* must be honorific. The object may be the direct object or may be the indirect object. Either has the same effect on the verbal form. Thus, in the second, fourth and sixth of the following examples, of the use of these forms, the honorific object is indirect:—

First person (Groups I and II) and second person (Group II) (long forms) (as will be seen from § 190, these three

are always the same in form). *प्रहि बैरिया मारबै धरती देबै लोटाय*, *ehⁱ beriyā mār^abai, dhar^atī dēbai loṭāy*, this time I will strike him and cause him to roll over (on) the ground.

First person (Groups III and IV) and second person (Group IV). *सभ मशाला लक्ष्मी दाइ के अपने चुपे देबैन्हि*, *saḥb maśālā Lach^amī Dāi kē ap^ane chupē dēbainhⁱ*, your Honour will give all the spices privately to (the respected) Lakṣmī Dāi.

Second person (Group I) (long form). *कोन दिसा के अबैत होष्टे कहज बुझाय*, *kōn disā kē abait hōai kah^hu^h bujhāy*, explain and tell in what direction he is coming.

Second person (Group III). *कालू सदा अम्मा निरसो के कहलन्हि जोगिया जाई*, *Kālū Sadā Ammā Nir^asō kē kah^ah^hūnhⁱ Jogiyā jāī*, say to (the respected) Kālū Sadā and mother Nirsō, 'go to Jogiyā.'

Third person (Group I) (long form). *ओकरा प्रहि तरहे घबड़ाएल देखि के एक मनुष्य कहलकै*, *ok^arā ehⁱ tar^ahē ghab^a-rāel dēkhⁱ kē ek manuṣya kah^al^akai*, seeing him (the fool) thus agitated a certain man said to him —.

Third person (Group III). *मोनशी कहलथीन्हि नहिं चौ, अर्जी लिखैको । ओ कहलकैन्हि तँ हमरो सही के दिअ*, *mon^aśī kah^al^athīnhⁱ (Group IV), 'nahⁱ hau, arjī likhaichī. Ō kah^al^akainhⁱ, 'tā ham^aro sahī kai di^a*, the (respected) scribe I said (politely) to (the unknown and respected stranger), 'it is not (what you think it is, —*han* not *hai*. see § 141), I am writing a petition.' He (*i.e.* the stranger who was an impudent fool) said (to the respected scribe). 'then please to put my signature also.'

Third person (Group II) (short form). *देहि दुनू भाइ बांड़ि देलथि*, *dēhⁱ dunū bhāi chō^rⁱ dēlathⁱ*, the two (famous) brothers (the heroes of the story) left their bodies.

Third person (Group IV). *कालू सदा दीना भद्रों के बैसै देलथीन्हि*, *Kālū Sadā Dīnā Bhadrī kē bāisai dēl^athīnhⁱ*, (the respect-

ed) Kālū Sadā made (the two famous brothers) Dinā and Bhadrī sit down.

Another example occurs above under 'Third person (Group III).'

189. So far we have been dealing only with transitive verbs. Intransitive verbs have only an indirect object, and, in their case, the use of Groups III and IV is rather lax. They are, of course, employed when the indirect object is honorific, but they are also found when the verb has no object at all and when the *subject*, not the object is honorific. Thus:—

तखन गंगा-जी कहै लगल्यौन्हि, *takhan Gaṅgā-jī kahai lagal^o-thīnhī*, then they began to say to (the holy) Ganges.

बहुत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिं करैकिष्टैन्हि, *bahut din bhelainhī aḥāṁ lokani takājā nahī karaichiṣṭainhī*, many days (have) passed (since) you (*honorific*) have pressed (the respected Bhōlā Sāhu) (for the money he owes).

In the former of these two examples it will be seen that the honorific object is indirect. In the second example the close connection with a sentence having an honorific subject and an honorific direct object as well, is responsible for the form of भेलैन्हि *bhelainhī*.

Instances of intransitive verbs with an honorific subject are much more common, especially when the subject is plural. In fact we have here a survival of the old plural signification of these forms (see the first paragraph of § 188).

Thus:—

दौना भद्री मरि गेलैन्हि, *Dīnā Bhadrī marī gelainhī* (Group III), Dinā and Bhadrī are dead. Here, if the verb were transitive, the subject would be non-honorific, as the form belongs to Group III. In an intransitive verb it is honorific plural.

जाहि सँ नाम चलैन्हि से हमर किरिया करैह, *jāhī sē nām calainhī sē hamar kiriyā karāh*, perform our funeral rites that our (famous) names may be current (*i.e.* endure).

कोनो धनिक के दुइ बेटा रहेन्हि । जखन ऊनक बाप मरि गेलथीन्हि
kōno dhanik kē dui bēṭā rahainhī (Group II!). *Jakhn*
hunak bāp marī gelathīnhī, to a certain (respected) rich
 man there were two (respected) sons. When the (res-
 pected) father of (the respected) them died

190. **Person.**—It is in denoting the persons that the complex character of the Maithilī verb is most manifest. There are many forms for each person. The following is a brief sketch of personal terminations.

In the first case we must note that the first person is the same whether the subject is honorific or not ; also that the second person honorific is always the same as the first person. Thus देखै *dekhaichī* means I or we (non-honorific), or I or we (honorific) see, or thou (honorific) seest, or you (honorific) see.

191. **The rule of attraction.**—In the case of some of the personal terminations, there is an important rule to be applied. It is called *the rule of attraction*, and is peculiar to Bihārī. We have seen that when the object of a verb is honorific certain special forms are used. Similarly, there are special forms when the object is in the second person. These forms only occur in the case of forms with a non-honorific object whose terminations contain the letter *ṭe ai*, and are made by changing *ṭe ai* to *ṭo an*. Thus देखल *dekhalak*, देखलकै *dekhalakai*, or देखलकैक *dekhalakaik*, he saw, but देखल *dekhalak*, देखलकौ *dekhalakau*, or देखलकौक *dekhalakauk*, he saw you. The relationship of the second person with the object need not be very direct, as will be seen from the fourth of the following examples :—

मुरता नेना के मारलकै, *Murātā nēnā kē mārālakai*, Murtā struck the boy.

मुरता तोहरा के मारलकौ, *Murātā toharā kē mārālakau*, Murtā struck you.

ओकरा गाड़ी में कोन माल है, *okārā gārī mē kōn māl hai*, what goods are there in his cart ?

तोहरा गाड़ी में कोन माल है *tōharā gārī mē kōn māl hai*, what goods are there in your cart ?

Note further, as to spelling, that the *ऐ ai* is quite frequently written *इइ ai*, *अउ ae* or even *अय ay*, so that instead of *चै chai* in the penultimate example we may have *कइ chai*, *कउ chae* or *कय chay*. Similarly instead of *औ au*, we may have *अउ au* or *अओ ao*. Thus instead of *चौ chau* we sometimes see written *कउ chan* or *कओ chao*. Historically, these *औ au* terminations are contractions of *अङ्क ah^u*, and we sometimes come across this spelling, especially in poetry. Thus for *दिऔ dian*, let me give you, I have met *दिअङ्क diah^u*, which has the same meaning.

192. It will be remembered that the 2nd person honorific is always the same as the first person. With regard to this there is one reservation, viz., *that the rule of attraction does not apply to the second person*. Thus *देखैद्विऔ dekhaichiau*, means only 'I, or we. see you'; it does not mean 'you (honorific) see you.' In the second person the termination *औ au* is only used to refer to the subject. Thus in the *Gīt Dīnā-bhadri* (149). we have *जैबौ जोगिया जहाँ गान jaiḃau Jogiyā jahāṁ gām*, you will go to where is the village of Jogiyā. In the first person *जैबौ jaiḃau* would mean 'I will go to your (house, or some such word).' Moreover 'you see you' would be an impossible idea in Maithili. We should have to say 'you see (your) self,' which is a different thing altogether and does not bring in the rule of attraction. It thus follows that the rule of attraction only applies to the first and third persons. Examples are :—

First person, *देखलिऐ dekh^aliai*, *देखलिऐक dekh^aliaik*, I or we saw; *देखलिऔ dekh^aliau* or *देखलिऔक dekh^aliauk*, I or we saw you.

Third person, non-honorific subject, non-honorific object
देखलकै dekh^alakai or *देखलकैक dekh^alakai^k*, he or they saw; *देखलको dekh^alakai* or *देखलकोक dekh^alakai^k*, he or they saw you.

I have very rarely come across forms like *देखलकौन्हि dekh^a-kainhi* (from *देखलकैन्हि dekh^alakai^{hi}*), he (non-honorific) saw you

(honorific) (Group III), but I doubt if they were correct. I have never met such in conversation. At the same time it may be noted that in the present conjunctive there is a form in अ०न्दि *anhi*, which is peculiar to this tense, and which has no special reference to the 2nd person. It has nothing to do with the rule of attraction.

On the other hand, just as a redundant form is obtained by changing ऐ *ai* to ऐक *aik*, so a redundant form is quite commonly made by changing औ *au* to औक *auk*. Thus the redundant form of देखलिऔ *dekh^{ai}lian* is देखलिऔक *dekh^{ai}liauk*. as in the above examples.

193. **Other Personal Terminations.**—Before taking up the general aspect of this question, we may notice the frequently occurring terminations अ०यि *athⁱ* and अ०न्दि *anhⁱ*. These are peculiar in the third person in the second group, in which the subject only is honorific. *In the tenses formed from the past participle*, अ०यि *athⁱ* is used only with transitive verbs, but अ०न्दि *anhⁱ* is not subject to this restriction.

In the case of intransitive verbs, we have अ०ह *āh*, instead of अ०यि *athⁱ*, in the tenses formed from the past participle. But अ०ह *āh* is not confined to the 3rd person. In the 3rd person it is honorific like अ०यि *athⁱ*, but it can also be employed for the second person *non-honorific*. Thus सुतल०ह *sut^{al}āh* means either 'he or they (honorific) slept.' or else 'thou or you (non-honorific) slept.'

अ०ह *āh*, is also used honorifically in the third person of the future of both transitive and intransitive verbs.

अ०ह *āh* has a feminine form ईह *ih* or ई०न्दि *ihⁱ*. Thus सुतली०ह *sut^{al}ih* or सुतली०न्दि *sut^{al}ihⁱ*, she or they (fem.) (honorific) slept or thou or you (fem. non-hon.) slept. अ०यि *athⁱ* and अ०न्दि *anhⁱ* have no special feminine forms. They are of common gender.

We may give the following examples of the use of these terminations :—

अन्धि *anhⁱ*.

Past Conditional (formed from present participle)—ओतन्धि
दुरागमन करैतन्धि जमैया जांजरि, *antanhⁱ* (intransitive),
durāgaman karaītanhⁱ (transitive) *jamaiyā Jājari* (if)
(the two famous) sons-in-law had come, they would have
performed (the ceremony of) *durāgaman* at Jānjari.

Past Indicative (formed from past participle)—बड़ फभैत दीना
भद्री कैलन्धि दुनू भार, *bar phujhait Dinā Bhadrī kailanhⁱ*
(transitive) *dunū bhāi*. great indignity did the two
(famous) brothers, Dīnā and Bhadrī (to me).

Perfect (formed from past participle)—फेर ऐलन्धि अकि से
देखलक लोग सभ, *pher ailanhⁱ achi sē dekh^olak lōg sabh*, the
people saw (that) (the respected Dīnā and Bhadrī) have
come back.

In old poetry, this termination is often written as a suffix,
without the disappearance of the initial अ *a*. Thus, we have in
Manbōdh's *Haribans* :—

कनक मुकुट भलकल-अन्धि द्वार, *kanaka mukuṭa jhalakala-anhi*
dwāra, the golden diadem gleamed in the doorway.

जनि भपटल-अन्धि बाज बटेरि, *jani jhapṭala-anhi bāja baṭēri*, as
a falcon swooped upon a quail

In the old poetry we even find this termination suffixed to
the termination आँद *āh* as in the following passage from the same
poem :—

कऊ खन नाचथि गाबथि गीत ।

खैताँद-अन्धि से परलफ बीत ॥

Kahu khana nācathi gābathi gīta.

Khaitāha-anhi sē paralaf bita.

(The child Kṛṣṇa) sometimes danceth and sometimes singeth
songs. (if) he will eat (transitive future), a whole age

passeth away (*i.e.*, an age used to pass even in getting him away from his play to eat).

So we have it added to the termination अथि *athī*, in the following from the same :—

पूछथि-अन्धि तौ भदवा कहब, *pūchat̥hi-an̥hi taũ bhad̥abā kahaba*,
if he, (Kṛṣṇa) ask you, then you will say that it is an
unlucky day.

अथि *athī*.

Old Present (formed from the root) :—

कनक धामी के कहिहोन्हि बुझाय । दुनू बेटीक कहिहोन्हि जे कोहबर
करथि तैयार । दुनू जमाय मारल गेलैन्हि ।

*Kanak Dhāmī kē kahihauṇhī bujhāy, dunū bēṭīk kahihauṇhī jē
koh^abar karathī (transitive) taiyār, dunū jamāy mārul
gelainhī,*

Tell and explain to (the respected) Kanak Dhāmī. Tell him
that the two (respected) sons-in-law for whom he (the
respected one) is preparing the marriage bowers of his
two daughters, have been slain.

कालू सदा बैठल रहथि दरवाजा, *Kālū Sadā baiṭhal rahuthī* (in-
transitive) *dar^abājā* (the respected) *Kālū Sadā* was
(*lit.* remains) seated at his doorway.

Past indicative (formed from past participle) :—

देहि दुनू भाद बोटि देलथि, *dēhī dunū bhāi chōṭi dēlathī*, the
two (famous) brothers left their bodies

आह *āh*. *Third person honorific.*

Future Indicative (transitive or intransitive) :—राजा भीम सैन

कहताह हाल हम नहि जानी, *rājā Bhīm Sain kah^atāh hāl,
ham nahī jānī*, Rājā Bhim Sēn will tell (transitive) the
affair, we do not know.

जाहि तरह जाति में रहताह से उपाय के देबहीन्हि, *jāhī tarah jāti
mē rah^atāh sē upāy ke deb^ahīnhī*, you will arrange so that
they may remain (intransitive) in caste.

Past Indicative (only intransitive) :—भद्रोक आगू सल्हेस भै गेलहि
 दादि, *Bhadrik āgū Salhēs bhai gē'āh thārhi*, before Bhadri
 (the famous) Salhēs took his stand.

Feminine examples are :—डेगे डेगे चललीह जोजन भरि जाइ
 जमलीह अपना फुलवाड़ी, *ḍēgē ḍēgē calālih, jōjan bharī jāi*
jumālīh apnā phulvārī, step by step she went, having
 gone a full league she arrived at her garden.

धामीक सबद सुनि उठलीहि दीना भद्रोक माइ चिहाय, *Dhāmīk sabad*
sunī uṭhālīhī Dīnā Bhadrīk māi cihāy, hearing Dhāmi's
 voice, the mother of Dīnā and Bhadrī started up.

Second person non honorific : कोन गरू परल जे सुतलाहि खटबारि,
kaun garū paral jē sutālāh khatabārī, what calamity has
 befallen (you) that you are sleeping on your bed ?

194. **Tenses.** The tenses of the Maithili verb are the same as in Bengali, and are conjugated very similarly in their main principles.

We may divide them into—

- (a)—Tenses formed from the root.
- (b)—The Future.
- (c)—Tenses formed from the Present Participle.
- (d)—Tenses formed from the Past Participle.

The first three classes are conjugated in the same way whether a verb is transitive or intransitive ; but the tenses formed from the past participle are conjugated differently according to whether the verb is transitive or intransitive. In this respect, we may note that the verb substantive is treated as intransitive.

The following is a list of the more usual tenses :—

- (a) (1) Old Present Indicative
- (2) Present Conditional
- (3) Imperative
- formed from the root.
- (b) (4) Future Indicative
- of mixed formation.

- (c) (5) Past Conditional
- (6) Present Indicative
- (7) Imperfect Indicative
formed from the present participle.
- (d) (8) Past Indicative
- (9) Perfect Indicative
- (10) Pluperfect Indicative
formed from the past participle.

195. I now proceed to give the personal terminations of these tenses in the case of regular verbs whose roots end in consonants. When a root ends in a vowel, the addition of the termination causes some anomalies which will be discussed under the head of Vocalic Roots in Chapter IV. Similarly, there are a few irregular verbs which will be specially dealt with in Chapter V.

Some of the examples which I give of the various terminations, are instances of these anomalous formations. I had to do this when no other examples were available. In such cases I have invariably drawn attention to the fact, or have given a reference to the section where the anomaly is dealt with.

When there are two or more forms in use for one person of one group or section of a group, I put the one most commonly employed first. The order of forms in the following paradigms has nothing to do with derivation. In fact, the oldest forms, being seldom employed, usually come last. For instance, the termination *iah^u* of the long form of the first person, Groups I and II with the object in the second person, of the Old Present, is certainly the original of the termination *iau*. But I put *iau* first because it is the one commonly met with. *Iah^u* is seldom heard, and the third termination given in the paradigms, *iā*, only occurs in poetry. Unless feminine forms are specially given, all forms are of common gender.

196. The three tenses formed from the root,—the Old Present, the Present Conditional, and the Imperative,—are all really variants of one tense. Custom has, however, ordained slight variations in the conjugation according to the use to which the tense is put. It will be seen (§ 201) that this tense is also employed as a future.

(a) (1) The **Old Present** is not much used now-a-days, except in poetry and proverbs and in idiomatic phrases, such as **कौ कही कौ कहि**, what am I to say? It is conjugated by adding the personal terminations to the root direct. These are as follows:—

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject: honorific. Object: non-honorific).
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	
1	i, {	i,	iai (with object in 2nd person). iaui, iah ^u , or *ia	iai (with object in 2nd person). iaui, iah ^u , or *ia	iai. iauk. (with object in 2nd person).	iai. iauk. (with object in 2nd person).	iainh ⁱ {
2	(The bare root).	Same as 1st person.	ah ⁱ , ah ^u , au; fem. ah ⁱ , ah ^u .	Same as 1st person, but no forms for object in 2nd person.	ah ⁱ , ah ^u , auk. Or (with object in 2nd person.)	Same as 1st person, but no forms for object in 2nd person.	Same as 1st person.
3	ē, *a, *u *ah ⁱ .	ath ⁱ .	ai (ae). Or (with object in 2nd person.) au (or ah ^u.)	.....	ath ⁱ . Or (with object in 2nd person.) auk.	.....	athinh ⁱ . athānh ⁱ .

In the above, forms which are chiefly employed in poetry are marked with an asterisk. Besides these we may mention a non-honorific first person singular in *ō* occasionally used by the vulgar, and an old form of the second person in *osi*, found in Vidyāpati. Thus:—

पुरबड़ि बन्दौं सुरज *purubah̄ bandō̄ suraj*, in the East I worship the sun.

मृगमद पंक करसि अंग राग *mṛga-mada paṅka karasi āṅg rāṅg*, with paste of musk dost thou anoint (thy) limbs (Vid. xii. 2)

As examples of the use of this tense, we may quote the following:—

First Person: मरी पिआस पिआबड पानि, *marī piāsa piābahu pāni*, I die of thirst, give me water to drink (Vid. xii, 2).

आज देखिछे सखि बड़ि अनुमनि सनि, *āja (for āja) dekhiñi sakhi bari anumani sani*, to-day, O friend, I see her very melancholy (Vid. xxxiv, 1).

कहियो न जानिऔ पैचा उधार, *kahiyō na jāniāu (✓ jān) paīcha udhār*, never do we know (of) borrowing or taking (things) on credit from you.

देखिअ तुअ अपरब सभ साज, *dekhīā tuā aparaba sabha sāja*, I see thee arrayed in wondrous raiment (Vid. xii, 1).

दौरी गाम सुनिछेक, *Daurī gām suniñik*, I hear (the name of) the village Daurī.

Second Person:—(I have not come across any instance of the second person of this tense used in literature. There are examples of this person in the Present Conditional, and in the Imperative.)

Third Person: नहिं नहिं करे नयन दर लोरे, *nahī nahī karē nayana dhara lōrē*, she says ‘no, no.’ and tears flow from her eyes (Vid. xxviii. 5).

साजनि ताक जिवन थिक सार । जे मन दइ कर पर उपकार *sājani tāka jibana thika sāra, jē man dāi karu para upakāra*, O friend, behold, his life is precious, who willingly rendereth assistance to others (Vid. iii, 3).

राहु दूरि बसु निअरो न आबथि ते नहिं करथि गरासे, *Rāhu dūri basu niaro na ābathi tē nahī karathi garāsē*, Rāhu (the

demon of eclipse) (*i.e.*, her hair) dwelleth afar off, and doth not approach (the sun and moon, *i.e.*, her eyes), and therefore he doth not eclipse them (Vid. xiv, 8).

कटला तरु जक खु अड़राय, *kaṭalā taru jaka khasu aṛarāya*, she falls screaming like a severed tree (Man. ii, 52).

भनहिं बियापति, *bhanahī Bidyāpati*, saith Vidyāpati (Vid. passim).

आगु आगु डोली चलै पाकू पाकू दुनू भाइ, *āgū āgū ḍolī calai, pāchū pāchū dunū bhāi*, in front go the litters (and) behind the two brothers.

हाथ मांथ मौड़ै पीटै, *hāth māṭh mīrai pītai*, she wrings her hands and beats her head (in sorrow).

दौरी गाम सुनिप्रेक बसैक हिरिया तमोलिनि जिरिया लोहाइनि, *Daurī gām suniaik basaik Hiriyā Tamōlini Jiriyā Lohāini*, I hear (the name of) a village called Daurī, (where) dwell Hīrā Tamōlini and Jirā Lohāini.

इतनी लिखैक मिनतिया, *itānī likhaik minatiyā*, so much (in the way of) respectful salutations he writes.

दीना भद्रौक कनेन्हि जोगिया दोस्त महीम, *Dinā Bhadrīk kanaiṇh' (✓ kān) Jogiyā dōst mahīm*, the friends and lovers of (the respected) Dīnā and Bhadrī all weep in Jogiyā.

198. (a) (2). The **Present Conditional** is only a variant of the Old Present, from which it is derived. It prefers to substitute **औ** *au* for **इ** *ai*, in the third person. In this case the **औ** *au* (also written **अउ** *alə* or **ओ** *o*) does not indicate that the object is in the second person. The forms in **इ** *ai* of the Old Present are also occasionally met in this tense. The following are the terminations. Those marked with an asterisk are chiefly used in poetry :—

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject : honorific. Object : honorific.)
	GROUP I. (Subject : non- honorific. Object : non- honorific.)	GROUP II. (Subject : honorific. Object : non- honorific.)	GROUP I. (Subject : non- honorific. Object : non- honorific.)	GROUP II. (Subject : honorific. Object : non- honorific.)	GROUP I. (Subject : non- honorific. Object : non- honorific.)	GROUP II. (Subject : non- honorific. Object : non- honorific.)	
1	\bar{i} $\left\{ \begin{array}{l} \text{The bare root).} \end{array} \right.$	Same as 1st person.	\bar{i} $\left\{ \begin{array}{l} \text{Or (with object in 2nd person.)} \\ \bar{i}au, \bar{i}ak^u, *i\bar{a} \end{array} \right.$	$\bar{i}aik$ $\left\{ \begin{array}{l} \text{Or (with object in 2nd person).} \\ \bar{i}auk \end{array} \right.$	Same as 1st per- son, but no forms for object in 2nd person.	$\bar{i}aink^s$ $\left\{ \begin{array}{l} \text{Same as 1st} \\ \text{person.} \end{array} \right.$	
2							$\bar{a}h, \bar{a}h^u, \bar{a}u$; fem. $\bar{a}h^s, \bar{a}h^s$.	Same as 1st per- son, but no forms for object in 2nd person.	$\bar{a}h^s, \bar{a}h^s, \bar{a}h^s$.
3	$\bar{e}, *a, *u$.	$\bar{a}h^s, \bar{a}h^u$.	$\bar{a}u, \bar{a}h^u, \bar{o}$, (sometimes $\bar{a}i$).	$\bar{a}uk$ (sometimes $\bar{a}ik$)	...	$\bar{a}inh^s, \bar{a}inh^s$. $\bar{a}uh^s, \bar{a}uh^s$.	

The following are examples of the use of this tense :—

First person :—आठम दिन चोर माल हाजिर करी नहिं हाजिर करी तो नौम दिन तोहरा सौ* विवाह करी, *āṭham dīn cōr māl hājir karī* (future) ; *nahī hājir karī* (pres. conditional), *tau naum dīn tohārā saū bibāh karī* (future), on the eighth day I will produce the thief (and) the stolen, property ; (if) I do not produce (them), then on the ninth day I will marry you.

* की कहिऔक *kī kahiauk*, what am I to say (on your behalf).

Second person :—जखन अपने चाही तखन तोड़वा लेल जाई, *jakhan ap̄ne cāhī, takhan tor̄wā lēl jāī*, when you, sir, may desire, then have (the fruit) plucked and take it away.

सत्य० पूछी *satya pūchī*, (if) your honour ask the truth.

Third person :—आगि लागल भोंपड़ी जे निकसे से लाभ, *aḡ lāgal jhōp̄rī, jē nik̄sē sē lābh*, when a cottage is on fire whatever may come out (may be rescued), that is (clear) profit.

कौन दिसा के अबैत छोटे कहजू बुझाय, *kaun disā kē abait hōai kahak̄h bujhāy*, tell clearly in what direction he is (lit. may be) coming.

नहिं पतियाइ तो आविहैं, *nahī patiyāh̄ (✓ patiyā+ah̄) to ābih̄*, if she do not believe you, then come.

जाहि सँ नाम चलैन्हि से हमर किरिया करैह, *jāhī s̄ nām calainh̄ sē hamar kiriyā karāh*, perform our funeral rites that our name may endure.

199. (a) (3). The **Imperative** is again a variant of the Present Conditional. The first person usually ends in \bar{a} , instead of \bar{i} , although the latter is also used. There are a number of alternative forms of the second person. The following are the terminations. To these the termination \bar{a} $\bar{g}\bar{a}$, also employed for the future, is often added without affecting the sense. Terminations marked with an asterisk are chiefly used in poetry.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		
	GROUP I.	GROUP II.	GROUP I.	GROUP II.	GROUP I.	GROUP II.	GROUP IV.
	(Subject : non-honorific.)	(Subject : honorific.)	(Subject : non-honorific.)	(Subject : honorific.)	(Subject : non-honorific.)	(Subject : non-honorific.)	(Subject : honorific.)
	(Object : non-honorific.)	(Object : honorific.)	(Object : non-honorific.)	(Object : honorific.)	(Object : non-honorific.)	(Object : honorific.)	(Object : honorific.)
1	\bar{a} (sometimes \bar{i})		$\bar{a}\bar{i}$ Or (with object in 2nd person.) $\bar{a}\bar{u}$, $\bar{a}\bar{h}\bar{u}$, * $\bar{a}\bar{i}$		$\bar{a}\bar{u}\bar{k}$ Or (with object in 2nd person.) $\bar{a}\bar{h}\bar{u}\bar{k}$	$\bar{a}\bar{i}\bar{u}\bar{k}$	$\bar{a}\bar{i}\bar{u}\bar{h}\bar{i}$
2	(The bare root.) also \bar{e} .	Same as 1st person.	$\bar{a}\bar{h}$, $\bar{a}\bar{h}\bar{u}$ $\bar{a}\bar{u}$, $\bar{a}\bar{h}$; fem. $\bar{a}\bar{h}\bar{i}$, $\bar{a}\bar{h}\bar{i}$	Same as 1st person, but no forms for object in 2nd person.	$\bar{a}\bar{h}\bar{u}\bar{k}$ ($\bar{a}\bar{h}\bar{u}\bar{k}$), $\bar{a}\bar{h}\bar{u}\bar{k}$, $\bar{a}\bar{h}\bar{i}\bar{k}$, $\bar{a}\bar{u}\bar{k}$.	Same as 1st person.	
3	\bar{e} , * \bar{a} , * \bar{u} .	$\bar{a}\bar{h}\bar{i}$, $\bar{a}\bar{h}\bar{u}$.	$\bar{a}\bar{u}$, $\bar{a}\bar{h}\bar{u}$, \bar{o} , (sometimes $\bar{a}\bar{i}$).	...	$\bar{a}\bar{u}\bar{k}$, (sometimes $\bar{a}\bar{i}\bar{k}$).	...	$\bar{a}\bar{h}\bar{i}\bar{u}\bar{h}\bar{i}$ $\bar{a}\bar{h}\bar{i}\bar{u}\bar{h}\bar{i}$.

The following are examples of the use of this tense:—

First Person:—चलू तीनू मामा भगिना कटैया सिकार, *calū tinū māmā bhaginā Kaṭaiyā sikār*, let us three, uncle and nephews, go to hunt in the Kaṭaiyā forest.

बाप माइ के कह-गँ ठकान, *bāp māi kē kah-gā ṭhekān*, let us tell our father (and) mother our whereabouts.

तीर खँचि मुसाङ्ग बनियाँ के मारी, *tīr khañcī Musāḥḥ Baniyā kē mārī*, drawing an arrow let me kill Musāḥḥ Baniyā.

किच्छु सीखि ले तँ पढाय दिऐक, *kicchu sikhī lē, tē paṭhāy diaik*, let him learn something (first), and then let me send him.

Second Person:—जँहि मुँहँ धैलँ कटैया ओहि मुँहँ धर अपना बाप के, *jehī (for jāhī) mūhē dhailē Kaṭaiyā, ohī mūhē dhar apnā bāp kē*, with the mouth with which you (non-honorific) seized (me) (in) Kaṭaiyā, with the same mouth seize your own father (an abusive phrase).

अपना अपना घर में सुन्नर खाप्रक कर-गँ, *apnā apnā ghar mē sunnar khāprak kar-gā*, each in your own house prepare beautiful food. (A mother-in-law is addressing her daughters-in-law. Hence non-honorific terms are used).

आबि कै अपन मुँहँ बान्हू, *ābī kai appan mudai bānhū*, having come, bind your foe. (A wife is addressing her husband respectfully).

चलू सामी भोजन करू, *calū sāmī bhōjan karū*, come, my husband, make your meal.

प्रहन बात मति कहँह वड़त तामस मति करँह, *ehan bāt matī kahāh, bahut tāmas matī karāh*, say not such words, make not much anger. (One brother addresses another familiarly).

ताकड़ समा हरिन सुगरक ठाठ, *tākah, māmā, harin sugarak ṭhāṭh*, look, uncle, for herds of deer and boar.

एक बेरि ऊकुम दिड़, *ek bēri hukum diḥ*, give (me) the order but once (cf. the example of दिड़ *diḥ*, in § 200).

भनहिं विद्यापति सुनिष्टे मनाइनि, *bhanahī Bidyāpati suniai Manāini*, saith Vidyāpati, 'hear, O Manāini.' (Vid. lxxxii., 8).

कहहक जे जातिक योगी ह्यो, *kah^ahāk jē jātik Jōgī chī*, say 'we are Jōgis by caste.'

पूछक जे कोन लोग ह्यो, *puch^ahuk jē kōn lōg chī*, ask (them), 'what is your Honours' caste ?'

बहोरन ममा के लाबहोक बोलाय, *Bahōran mamā kē lāb^ahōk bolāy*, call and bring Bahōran (our) uncle.

हमरा बालकक संग ओकरहुँ पढाय दिओक, *ham^arā bālakak saṅg okarah^u pathāy diuuk*, send him also with my boy.

कालू सदा अम्मा निरसो के कहहन्हि जोगिया जाई, *Kālū Sadā amṁā Nir^asō kē kah^ahūnhⁱ Jogiyā jāī*, say to the respected Kālū Sadā and mother Nirsō 'go to Jogiyā.'

Third Person :—किछु सीखि लेय तँ पढाय दिऐक, *kicch^u sikhⁱ lēē tñ pathāy diaik*, let him learn something, then let me send him.

जाहि मुँहें धैलक फोटरा गीदर जेठ भाद के ताहि मुँहें धरो हमरा के, *jāhⁱ mūhē dhailak Phoṭ^arā gīdar jēṭh bhāi kē, tāhⁱ mūhē dharau ham^arā kē*, with the mouth with which Phoṭrā the jackal has seized my elder brother, with the same mouth let him seize me.

200. There are various forms of a respectful imperative in the second person, made by adding दहें *ihē*, दह्य *iā* (or दर्य *iyā*), दह्यह *iāh*, दह्य *iāh*, दओक *iauk*, दह्यौक *ihauk*, दह्यौन्हि *ihaunhⁱ*, दह्यि *ihathⁱ*, or बह्यौन्हि *bahinhⁱ* to the root. These I call **Mild Imperatives**. There are also some periphrastic respectful forms made by combining the 2nd verbal noun in ल *l*, with the Imperative or Future of the ✓ जा *jā*, go, which I call the **Respectful Imperative** and the **Respectful Future** respectively. Examples of these are as follows :—

नहिं पतियाऊ तो आबिहें, *nahⁱ patiyāh^u, to ābihē*, if she do not believe you, then please to come.

दीस निगम दुइ आनि मिलाबिय ।

ताहि दिअ बिधि सुख आध ॥

Disa nigama dui āni milābiya (m.c. for *milābiyā*).

Tāhi dia (m.c. for *diā*) *Bidhi-mukha ādha* (Vid. xvii., †).

Join the (ten) directions to the (four) vēdas, and to that add half the (four) faces of Brahmā.

प्रक बेरि जकुम दिअ, *ek bēri hukum diā*, please give (me) the order but once. (cf. the example of दिङ् *dih*^u, in § 199).

हम तोहरा प्रक कहिनी सुनबैकिअज् जकरा सभ दीन मन रखिअह,
ham toharā ek kahinī sun^abaichia^u jak^arā sabh dīn man rakhiāh,
I tell you a story, which please remember all your days.

तहां तां बैसिअ हम जाइत की दौरी गाम, *tahā tō baisiā^h, ham jāit*
chī Daurī gām, please sit there, I am going to Daurī village.

चड़िऔक ममा परसाक गाछ, *caṛhiauk mamā par^asāk gāch*, O uncle
please climb up the *parsā* tree.

दादा हो अहिरा गोआर के कहिहौक जाई बथान, *Dādā hō, Ahirā*
Goār kē kahiha^uk jāi bathān, O brother, say to Ahirā Goār, 'go to
(your) cow-shed.'

दुनू बेटीक कहिहौन्हि जे कोहबर करथि तैयार दुनू जमाय मारल
gela^hhi, dunū bēṭik kahihaun^hi jē koh^abar karathⁱ taiyār, dunū jamāy
māral gela^hhi, please tell (him) that the two sons-in-law for whom
he is preparing the marriage bowers of his two daughters have
been killed.

से हो सारा मनिह्यि हमर दिनमा, *sē hō sārā māniathⁱ hamar*
din^amā (for *din^avā*), therefore, O brother-in-law, accept (or, 'let
my brother-in-law accept') my day (i.e., the date fixed by me).

प्रक सेर अन्न घटि नहि देवहौन्हि, *ek sēr ann ghatⁱ nahⁱ dev^ah^hhi*,
please do not give one seer of grain less (than the right
amount).

Respectful Imperative:—जखन अपने चाहौ तखन तोड़बा लेल जाय,
jukhan ap^ane cāhī, tukhan tor^abā lēl jāy, when you, sir, may desire,
then be good enough to have the fruit plucked and take it.

Respectful Future:—देखल जाएत, *dēkhal jāet*, you will be
pleased to see, i.e., be good enough to look and see.

NOTE.—The Respectful Imperative and Respectful Future are really impersonal passives. लेल जाय *lē jāy*, is, 'literally, 'let it be taken.' So देखल जाएत *dēkhal jāet*, is, 'it will be seen (by you).' This use of the impersonal passive as a form of respect, is carried to great lengths in the Naipālī language spoken immediately to the north of Mithilā.

201 (b). The **Future** tense in Maithilī is formed in three ways. In the first place it may be the same as the present conditional. We often find the forms of the present conditional or imperative employed in the sense of the future. It may be noted that, in the cognate Kāśmīrī language, the only form of the future is made in the same way.

In the second place, a number of the forms of the future are based on the second verbal noun, which ends in ब *b* (देखब *dēkhab*, to see).

In the third place, a number of the forms of the future are based on the present participle, ending in ऐत *ait* (देखैत *dēkhait*, seeing). In this case the termination of the participle is lightened by changing ऐत *ait* to अत *at* (देखत *dēkhat*) or इत *it* (देखित *dēkhit*).

202. The idea of future time can be emphasized by adding गं *gā* (in old Maithilī गै *gai* or गऱ *gae*) to any of these forms. The addition of this termination is quite optional, and is most common in conversation. Examples of the use of this termination taken from literature are as follows. Those of गै *gai* and गऱ *gae* are in poetry and are taken from Manbōdh's Haribans :—

प्रदि दही के बेचब-गं आबोर कंचा सबदि सँ आम कीनि लेब, *chⁱ dahī kē bēcab-gā, āor kañcā sabahⁱ sã am kīnⁱ lēb*, I'll sell these curds, and with the pice (I get for them) I will buy mangoes. (This example shows how purely optional the use of गं *gā* is. It is employed with one future and not with the other).

बाप माइ के कह-गं ठेकान, *bāp māi-kē kahū-gā thekān*, we shall (*i.e.*, let us) inform (our) parents as to (our) whereabouts.

अपना अपना घर में सुन्नर खाएक करे-गं, *apnā apnā ghar mē sunnar khāek karē-gā*, you will prepare beautiful food each in her own room.

मारब-गै हम काल्हि बथान, *māraba-gai hama kālhi bathāna*, to-morrow will I destroy the cowsheds.

तखनुक हरख कहब-गए काहि, *takhanuka harakha kahaba-gae kāhi*, to whom shall I tell the joy of that moment ?

The second and third of the above examples have also been given as examples of imperatives. Grammatically, the termination *गै gā* shows that they are futures, used in the sense of polite imperatives. They are the first form of the future, which is identical with the present conditional and imperative.

It is hardly necessary to point out the correspondence of this termination with the Hindi गा *gā* in forms such as देखूँ-गा *dēkhū̃-gā*, I shall see.

It is unnecessary to give a table of the terminations of the first form of the future. They are identical with those of the present conditional and imperative. One example may be given in which the same word is used once as a future conditional, and once as a future indicative :—

नहिं हाजिर करी तौ नौम दीन तोहरा सौं बिबाह करी, *nahi hājir karī, tau naum dīn toharā saū bibāh karī*, If I shall not produce (the thief) then I will marry you on the ninth day.

Other examples are :—

एहि उपकारक बदला तोहरा कैएक कथा सिखाय दिअइ, *ehi upakārak badalā toharā kaiek kathā sikhāy diai*, in return for this favour I will teach you (object in second person) certain things.

किच्छु सौखि लेय तँ पठाय दिऐक, *kiechu sūkhī lēy tāṁ paṭhāy diaik*, let him learn something, and then I will send him (to school).

The following are examples of this form of the future:—

First Person: नहिं पतियाज् तो अबिहें देबहुँ गोआही गुजराय,
nahĩ patiyāh^u to ābihē, dēbah^u (dē+^abah^u) goāhī gujarāy,
 if she do not believe you, please come, (and) I will bear
 testimony.

सभ के देवों हम चारि सेर बोनि, *sab^h kē dēbō (dē+^abō)*
ham cārⁱ sēr bonⁱ, to all will I give four seers (of grain)
 as daily wages.

मारब धनुखा देव खसाय, *mārab dhanukhā, dēb khasāy*,
 I will smite him with (an arrow from my) bow and fell
 him.

कजरा नदी कैसेन उतरव पार, *Kaj^arā nadi kaisan ut^arab*
pār, how shall we cross the river Kaj^arā ?

[N.B.—This form in अब *ab* is the one in general use].

नहिं हो मामा घुरबै चलाह कठैया सिकार, *nahĩ, hō māmā,*
ghur^abai; calāh Kaṭaiyā sikār, we will not return, O
 uncle; come to hunt in Kaṭaiyā.

दुरमति लागल रे बौड़ा पूत तोरा एक थापड़ मारबौ,
duramati lāgal rē bōṭṭā pūt, tōrā ek thāpaṛ mār^abau, are
 you mad, you son of a boy ? I will give you a slap.

घर में चोरी भेल चोर माल पकड़ि कै हाजिर कै दह तखन
 तोहरा फुरसति देबज् बीच में महिं देबज्, *ghar mē cōrī bhel;*
cōr māl pakarⁱ kai hājir kai dāh, takhan toh^arā phur^asutⁱ
dēbah^u; bīc mē nahⁱ dēbah^u, a theft has taken place in
 (my) house; arrest the thief and his booty, then will I
 release you; till then I will not set you free.

उनटि के हम नहिं किछु कहबैक, *unatⁱ ke ham nahⁱ*
kicch^u kah^abaik, I will make no reply (to her).

Second Person: हमरा गाइक दूध पीबै, *ham^arā gāik dūdh pībē*,
 will you drink the milk of my cow ? (a rude question.)

निरसो अम्मा के कहबौ बुझाय, *Nir^asō ammā kē kah^abau*
bujhāy, you will explain to mother Nir^asō.

धाबाक धारि तोरि माँही होक हो मामा । माँही बैठन

हमरा देह पर । कहब हवाल । परसाक गाढ़ पर से हँठ होवहो,
dhābāk dhārⁱ tōrⁱ māchī haūk, hō māmā. Māchī baiṭhat
 (3rd person) *ham^arā deh par. Kahab* (1st person) *habāl.*
Par^asāk gāch par sē hēṭh hob^ahō (2nd person), tear off a
 branch of the *dhābā* tree, and drive off the flies. The
 flies will settle on our corpses. I will tell you a circum-
 stance (that concerns us). Will you come down from
 the *parsā* tree ?

तखन जाय पक्कबह्नि सखी केँ, *takhan jāy puch^abahūnⁱ*
sakhī kē, (one girl addresses another) then you will go
 and ask our (respected) friend.

आधा आधा सभ मशाला लक्ष्मी दाइ केँ अपने चुपे देबैन्ह,
ādhā ādhā sabh maśālā Lach^amī Dāi kē ap^ane cuppē
debainhⁱ, your Honour will give half of each of the deli-
 cacies privately to the respected Lachmī Dāi.

The following is an example of the suffix अन्हि *anhⁱ* as used
 by Maubōdh (see § 193).

कहलन्हि कुबलप पिड़ लै अनि ।

द्वार धरब-अन्हि भिनसर जानि ॥

kah^alanhi kubalae piṛa lai āni,

dwāra dharaba-anhi (for *dhar^abainhⁱ*) *bhinasara jāni.*

He said, "having brought (the Elephant) Kuvalaya Piḍa at
 dawn, warily you will place him at the door."

204. (b) (4). **Future**, third form, based on the present participle ending in पूँत ai , of which the पूँ ai is usually weakened to अ a , but sometimes to इ i . The terminations are to be added to the root direct. This form is mainly used in the third person. In the first person it is only found in groups I and II, and in the 2nd person only in group II, and even here it is not common.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject : honorific. Object : honorific.)
	GROUP I. (Subject : non- honorific. Object : non- honorific.)	GROUP II. (Subject : hono- rific. Object : non- honorific.)	GROUP I. (Subject : non- honorific. Object : non- honorific.)	GROUP II. (Subject : hono- rific. Object : non- honorific.)	GROUP I. (Subject : non- honorific. Object : non- honorific.)	GROUP II. (Subject : hono- rific. Object : non- honorific.)	
1	aitah^{a} .		aitai Or (with object in 2nd person.) aitau , aitah^{a} .		aitaik Or (with object in 2nd person.) aitauk .		Wanting.
2	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.	Wanting.
3	at ; fem. at^{t} .	aitah^{t} , aitah^{a} , ait^{h} ; fem. ait^{h} or ait^{t}	Or (with object in 2nd person). aitai aitau , aitah^{a}}.	.....	Or (with object in 2nd person.) aitaik aitauk}.	.....	\text{aitah^{t} ; aitah^{h} .

Examples of this form of the future as follows. Only one example has been noted in literature of the 1st person, and none of the 2nd person. The example of the first person will be found in the third sentence below :—

Third Person : जिब जाएत परान बचत तैओ ने परसा गाक पर से
हेठ होबी, *jīb jāet, parān bacat, taio nē parāsā gāch par sē hēṭh*
hōbō, (whether) my life will go (i.e., will be lost), (or
whether) my life will be saved, still I will not descend from
the Parsā tree.

मधुपुर रमनि जखन हरि देखति ।

हरखित जनम कृतारथ लेखति ॥

madhupura ramani jakhana hari dekhati,
harakhita janama kṛtāratha lekhati. (Manbōdh.)

When a damsel of Madhupur will see Hari,
She will rejoice and will consider her life's desire
fulfilled.

सामी सलहेस जाँ मिलतथि सामी सलहेस लै राज भोगितऊँ । नहिं
मिलताहि दिसा हारि घुरब । सोग सन्ताप सोँ पानि धसि खसब,
sāmī salhēs jāū milatathī, sāmī salhēs lai rāj bhogitah̃
(1st person). *Nah̃ milātāh, hiā hārī ghurab. Sōg santāp saū*
pāni dhasī khasab, (if) my lord Salhēs will be met (by me),
with my lord Salhēs will I enjoy the kingdom. If he will
not be met (by me). losing my heart (heart-broken) will I
return. In sorrow and affliction will I plunge into water
(and drown myself).

[Note in this example two different forms of the first person
and two different forms of the third person honorific. In each
case the two forms of each pair are quite identical in meaning.]

निरसो देलन्हि बजर कवाड़ ठोकि जे बाबू सुतले रहताह नहिं जैताह
Nirāsō dēlanhī bajar kewār thōki, jē bābū sutalē rahatāh nah̃
jaitāh, Nirsō shut adamantine doors (i.e., shut the door
tightly) saying, 'my sons will remain asleep, and will not
depart.'

मोरंग बैक पनियाँ कुपनियाँ बहिर धरतै साहुक कलबुज, *Mōraṅg chaik*
paniyāṁ ku-paniyāṁ, bahirē dharatāi sāhuk kalabuj, in the

Mōrang the water is bad water, and will seize from without the body of the Sāhu (and fill him with disease).

ताहिर मीयाँक बेटौ के बड़ जोगतान । एक थापड़ मारती पानि
नहिँ पीवें, *tāhir miyāṅk bēṭi chai bar jōgātān. Ek thāpaṛ mār-
tau pāni nahī pībē,* Tāhir Miyā's daughter is a great sorceress.
She will give you one slap and you will never drink water
(again) (*i.e.*, you will be killed).

पाँचो मिलि के करतऊ सङ्कार, *pāñcō milī ke karataḥ^u saṅskār,*
the five will unite and perform your funeral ceremonies.

तोहरा सभक केसो टेढ़ नहिँ हैतऊ, *tohārā sabhak kēs-ō tēṛh nahī
haitaḥ^u* (indirect obj. in 2nd pers.), not even a hair of one of
you will be bent.

बारख बारख लगतैक खेपवा, *barakh bārah lagataik khepavā,* the expedi-
tion will last twelve years.

As an example of Manbōdh's suffix अन्हि *anhī*, we have खैताह-
अन्हि, *khaitāh-anhī*, already quoted in § 193.

205. (c) (5). The **Past Conditional** is formed from the present participle, to which the personal terminations are added directly. In the short form of group I, no termination is added in the third person, the bare present participle being here employed alone.

The present participle ends in ऐत *ait*, as in देखैत *dekhait*, seeing. When personal terminations are added, this termination is usually lightened to इत *it*, thus देखित *dēkhit*. This lightening is not however obligatory, and we sometimes hear the ऐ *ai* retained. This is not a peculiarity of any particular form, but depends entirely on the personal equation of the writer or the speaker. Sometimes the ऐत *ait* is lightened to अत *at* (देखत *dēkhat*), instead of इत *it*. This also is a case of personal equation.

The following are the terminations of this tense. I have included the lightened participial termination in each instance, so that the terminations as given, are to be added to the root direct. In every instance *ai* or *a* may (as has been explained) be substituted for the initial *i* of the termination. The terminations commencing with *i* are, however, much the most usual.

206. (c) (5) Past Conditional. The terminations are added to the root direct.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.			GROUP III. (Subject: non-honorific. Object: non-honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)			
1	<i>itah²*, itī (seldom used).</i>		<i>itai</i> Or (with object in 2nd person.) <i>itau, itah².</i>		<i>itaiik</i> <i>itauk.</i> Or (with object in 2nd person).			<i>itainh².</i>	
2	<i>itē.</i>	Same as 1st person.	<i>itāh</i> ; fem. <i>italh²</i> or <i>itāh².</i>	Same as 1st person, but no forms for object in 2nd person.	<i>itēhāk, itēhik.</i>	Same as 1st person, but no forms for object in 2nd person.	<i>itēhānh².</i>	Same as 1st person.	
3	<i>ait</i> ; fem. <i>ait².</i>	<i>itath², itanh².</i>	<i>itai</i> Or (with object in 2nd person.) <i>itau, itah².</i>	.....	Or (with object in 2nd person.) <i>itauk.</i>	.....	<i>itainh².</i>	<i>itēhānh².</i>

* or *aitah²* or *etah²* and so throughout except in the short form of the 3rd person of group I.

The following are examples of the use of this tense :—

First Person :—जो हमहूँ तोहरा जकां बनीज-ब्यापार करितहूँ आओर
अन्न तोलितहूँ तखन आइ पाओ भूरि अन्न एम्हर ओम्हर सँ
माँगि नहिँ खेतहूँ, *jaū hamah^u toh^arā jakā^u banīj-byāpār karitah^u,*
āor ann taulitah^u, takhan āi pāo bharⁱ ann emhar omhar s^a
māṅgⁱ nahⁱ khaitah^u (for *khā + itah^u*), if I also, like you, had
done trading and had weighed out food, I should not have
eaten to-day a quarter of a seer of food begged from here
and there.

जनितहूँ तो बगदा में बरदी तमाकू लदबैतिहूँ, *janitah^u to bag^ahā*
mē bar^adī tamākū lad^abaiti^u, if I had known, I would have
loaded a bullock in Baghā with tobacco.

Second Person (also Third Person) :—जो तौं हमरा नहिँ हाडितह
आओर मारि दितह तखन ओ मोती तोहरा हाथ लगैत, *jō tō ham^arā*
nahⁱ chāritāh āor mārⁱ ditāh, takhan o mōtī toh^arā hāth lagaitⁱ,
if you had not let me go and had killed me, then that pearl
would have come into your hand.

Third Person :—जिबैत रहैत तो जोगिया अबैत पलटि, *jibait rahait to*
jogiyā abait palatⁱ, if they had been alive they would
have come back to Jogiyā.

आन केओ रहितथ मारितहूँ मुक्का दितहूँ खंसाय, *ān keo rahitathⁱ mārī-*
tah^u mukkā ditah^u khāsāy, if it had been any other person (than
you, our respected mother), we should have struck him with
a blow of the fist, and knocked him down.

ओतन्हि दुरागमन करैतन्हि जमैया जांजिर, *autanhⁱ durāgaman karai-*
tanhⁱ jamaiyā jājariⁱ, if they had come to Jājari his sons-
in-law would have performed the ceremony of *durāgaman*.

Sometimes the imperfect tense indicative is employed in
the sense of the past conditional. An example is जो जिबैत बलाह
दीना भद्री जोगिया नगर कौनो मुसहरनी नहिँ कैलक सिंगार, *jō jibait*
chalāh dinā bhadri jogiyā nagar, kauno musahar^anī nahⁱ kailak
sīgār, if Dinā and Bhadrī had been alive in Jogiyā town, no Musa-
har's wife would have dared to adorn herself. In this example
the past tense indicative is also employed in the apodosis in the
sense of the past conditional.

207. (c) (6) **Present Indicative.**(c) (7) **Imperfect Indicative.**

These two tenses are formed by combining the present participle with Auxiliary Verbs. They will be dealt with under the head of periphrastic tenses (Chapter III).

208. (d) (8) **Past Indicative.**—This tense is formed from the past participle in **अल** *al* (**देखल** *dēkhal*), which in the case of transitive verbs is a passive. Thus **देखल**, *dēkhal*, means 'seen,' and when we want to say 'I saw' we must say 'seen by me.' We have observed that nouns and pronouns have nothing corresponding to the agent case in Hindi. The 'by me,' 'by you,' or 'by him,' etc., which forms the subject of the verb, is therefore indicated by the terminations suffixed in conjugating the tense. **देखलहुँ**, *dekh^alah^h*, means 'seen by me,' 'I saw'; **देखलह**, *dekh^alāh*, means 'seen by you,' 'you saw'; **देखलक** *dekh^alak*, means 'seen by him,' 'he saw'; and so on.

On the other hand the past participle of an intransitive verb is not necessarily passive. **सुतल**, *sūtal* means 'slept,' and in conjugation 'I slept' may be represented by either 'it was slept by me' or by 'slept I.' In Maithili both principles are followed in conjugating intransitive verbs. This is most manifest in the periphrastic tenses formed from the past participle, the perfect and the pluperfect, but we also see clear traces of it in the conjugation of the past indicative. Here there is a mixture of forms. For 'I slept' we usually say 'it was slept by me'; but for 'you slept' we do not say 'it was slept by you' (**सुतलह** *sut^alāh*) but we say **सुतलह** *sut^alāh*, i.e., slept you. It thus follows that the conjugation of the past tense of an intransitive verb sometimes agrees with that of the past tense of a transitive verb, and sometimes differs.

At the present day all sense of the *reason* for this difference has disappeared from the language. No native of Mithilā, when employing the past tense of a transitive verb, is aware that he is using a passive idiom. To him the pasts of both kinds of verbs are conjugated in as straightforward a manner as the English, I loved, thou lovedst, he loved. All that he is conscious of is that in the tenses formed from the past participle, the conjugation of

transitive verbs differs from that of intransitive ones, and, for practical purposes this is all that need be known. It is unnecessary to consider देखलहुँ *dekh^alah^ũ* as meaning 'it was seen-by-me,' and it is quite sufficient to consider it as meaning 'I saw,' just as सुतलहुँ *sut^alah^ũ* means 'I slept'; but it is useful to know the origin of the difference, and for that reason the above explanation has been given.

We commence with giving the terminations of the past tense of the **transitive** verb.

209. (d) (8) Past Indicative of a Transitive verb. The terminations to be added to the root direct.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.			GROUP III. (Subject : non-honorific. Object : honorific.)	GROUP IV. (Subject ; honorific. Object ; honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)			
1	<i>alāhā, al, alī; fem. alī.</i>	Same as 1st person.	<i>alāi, alīai</i> Or (with object in 2nd person.) <i>alau, alahā, alīau, alīai</i>	Same as 1st person, but no forms for object in 2nd person.	Or (with object in 2nd person.) <i>alāk, alīāk</i> <i>alauk, alīauk</i>	Same as 1st person, but no forms for object in 2nd person.	<i>alāinh, alīainh.</i>	<i>alāinh, alīainh.</i>	
2	<i>alī, alāi.</i>								
3	<i>alāk (al; fem. alī.)</i>						<i>alākainh.</i>	<i>alāhāinh.</i> <i>alāhāinh.</i>	

In the above paradigm the termination *al* (fem. *alī*) properly belongs to the first person in the short form of Group I. In the case of intransitive verbs, it is not used in the first person, but is used in the third person of the same group. In old (e.g., in Manbōdh's *Haribans*) poetry, and in the speech of the illiterate (e.g., in the song of Salhēs), this termination is, however, also used in the third person of the transitive verbs. I have, therefore, inserted it also under the third person, placing it within marks of parenthesis to show that its use in this person is not regular.

In the third person of Group II, the termination *alanhī* is the one in common use. I have only noted one occurrence in literature of the form *alathī*.

The following are examples of the use of this tense:—

First Person:—भन मनबोध पक्षाँ किछु रहल ।

कथा प्रसंग आगु हम कहल ॥

Bhana Manabōdha pachā kichu rahala.¹

Kathā prasaṅga āgu hama kahala.¹

Saith Manbōdh, 'this occurred (intransitive, 3rd person) somewhat subsequently. In the order of (my) tale I said (transitive, 1st person) it too soon.'

कहियो न देखल गेहमनक फेँच पर खंजन फहरावत *kahiyo na dekhal gehumanak phēc par khañjan phaharāit*, never (before) did I see a khañjan-bird hovering over the hood of a cobra.

गोड़ लगैत की पैयाँ परैत की ग्रहि नहिँ जनली अहाँ भद्री की *gōr lagait chī, paīyāṁ parait chī, ehī nahī janalī ahāṁ bhadri chī*, I clasp (your) legs, I fall at (your) feet, I did not know this, that Your Honour was Bhadri.

जनम सँ पुजलहुँ मोकामा गढ़ में, *janam sāṁ puja¹lahū mokāmā gaṛh mē*, from (my) birth, did I worshipped (thee) in Mokāmā fort.

बालपन अचरा बान्हलि पर पुरुष सुँह नहिँ देखलि जनम पाप सिन्दुर नहिँ माँग पहिरलि । ऊनका कारन काँचे बाँसक कोहबर बान्हलि लाल पलंग सभ रंग सेज ओकाओलि सिक्किया चीरि कै बेनिया बनाओलि,

¹ i.e., *rahal, kahal*. Being in verse, the final *a* is pronounced. See § 9.

bāl^apan ac^arā bānhaliⁱ, par purukh mūh nahⁱ dēkhalⁱ, janam pāe sindur nahⁱ māg pahiralⁱ; hun^akā karan kācē bāsak koh^abar bānhaliⁱ, lāl palang sabh rang sēj ochāolⁱ (for ochāb + alⁱ), sikiyā cirⁱ kai beniyā banāolⁱ (banāb + alⁱ), (a woman speaks) I tied up my girlhood with my body-cloth, the face of another man I did not see, from my birth I did not wear vermilion on the parting of my hair. For him did I build a bridal arbour of fresh bamboos, on a crimson bed did I overspread a mattress of varied colours, and with a split reed did I apply silver spots to my brow.

लाख अपराध कैलौक । लाख गाँरि देलैं । तकर जतर हम नहिं
किहु कहलौक, *lākh ap^arādh kailauk, lākh gāⁱ dēlē, takar ūtar ham nahⁱ kich^u kah^alauk*, I committed a hundred thousand faults against you; a hundred thousand abusive words did you give me; (and yet) no answer of that (abuse) did I say to you.

Second Person: जाहि मरद लै जोबन सेबलैं से मरद बैसल कौक देबहा
नदीक धार, *jāhⁱ marad lai jōban sebalē, sē marad baisal chaul deb^ahā nadik dhār*, the man for whom you have kept your virginity, is seated for you by the stream of the river Debhā.

कौन गरु परलौ बड़ भोरे बैकल दुआर, *kaun garū par^alau bar bhōrē chēkal duār*, what misfortune has befallen you that your Honour has obstructed my door very early in the morning?

बिनु अपराधैं गरदनियाँ देलह, *bin^u ap^arādhē gar^adaniyā dēlāh*, without fault (*i.e.*, for no fault) you gave them neck-thrusting (*i.e.*, you thrust them away by the neck).

Third Person: केओ नहिं चिन्हलक जोगियाक लोग, *keo nahⁱ cinh^alak, jogiyāk lōg*, none of the people of Jogiyā recognised them.

देखलक सल्लेस जे बड़ अजगुत भेल, *dekh^alak salhēs jē bar aja^agut bhēl*, Salhēs saw that (something) very extraordinary (had) happened.

चटि दे धैलक पटि दे मारलक बान्हलक पकुआड़ि धै के, *catⁱ dē dhailak, patⁱ dē mār^alak, bānh^alak pakuāⁱ dhai ke*, giving abruptness (*i.e.*, suddenly) he seized (him), giving instantaneousness (*i.e.*, instantly) he struck (him), seizing him from behind he bound him.

This termination *alak* is very common.

The following are examples of the irregular omission of the final *ak*.

हंसि हंसि कुसल पुहल ब्रजनाथ, *hāsi hāsi kusala puchala braja-nātha*, smilingly Vrajanāth asked his welfare. (Manbōdh, vii, 28)

कै देब सबइ सबहुँ प्रह कहल ।

निज अनुचर सभ कहल हकार ।

'*kai deba sabai*' *sabahū eha kahala*,.....

nija anucara sabha kahala hakāra. (Manbōdh, ii, 34, 35).

All of them said this 'we will do everything'.....His attendants all uttered a howl.

बाजै लागल भद्री दीना सौं साजल जबाब, *bājai lāgal* (intransitive) *bhadri, dīnā saū sājal* (for *sāj^{al}lak*) *jabāb*, Bhadri began to speak, to Dīnā he arranged his answer.

तखन दौना मालिनि दक्षिणक चीर पहिरि लेलि पाटौ सन्धारि लेलि नैना काजर पेन्हि लेलि ... असले कसबौनि भेलि, *takhan daunā mālinⁱ dachinak cīr pahirⁱ lēlⁱ* (transitive), *pāṭi samhārⁱ lēlⁱ*, *nainā kājar pēnhⁱ lēlⁱ*..... *ās^{alē} kas^{ab}inⁱ bhēlⁱ* (intransitive), then Daunā Mālin apparelled herself in garments of the south, arranged her flat temple-locks, (and) applied collyrium to her eyes.....(in appearance) she became a real harlot.

[It will be seen that in the last two examples, taken from modern prose, the irregular form of the transitive verbs seems to be suggested by the neighbourhood of an intransitive verb with the same subject.]

फेर मारलन्हि दीना राम फोटरा के देलन्हि खसाय, *pher mār^{al}lanhⁱ dīnā rām phoṭ^{arā} kē dēlanhⁱ khasāy*, again (the respected) Dīnā Rām smote Phoṭrā and dashed him down (*dēlanhⁱ* for *dē + ^{al}lanhⁱ*).

अपन बड़ बेटी रखलन्हि घर सुताय । हमर बेटी पुतुङ्ग देखलन्हि नांगठ उघारि, *apan bah^u bēṭi rakh^{al}lanhⁱ ghar sutāy*, *hamar bēṭi putuḥ^u dekh^{al}lanhⁱ nāgaṭ ughārⁱ*, he (the respected one) put his own daughter-in-law and daughter to sleep in his house, and (came here and) having uncovered them saw my daughter and daughter-in-law naked.

[As an example of Manbōdh's method of employing the suffix चन्दि *anhī* (§ 193), we may quote:—

सबउ देखल-चन्दि जे बल जागल, *sabahu dekhalu-anhi jē chala jāgala*, every one who was awake saw (what happened).]

[The solitary example of the form in *alathī* which I have noted occurs in the song of Dīnā Bhadrī. It is as follows:—

देहि दुनू भाइ ब्रोड़ि देलथि, *dēhī dunū bhāi chōṛi dēlathī* (for *dē + alathī*), the two brothers left their bodies (and disappeared).]

कथा सभ सौं बजत बुभौलकौ परंतु केओ किच्छु नहिं मानलकै, *kathā sabh saū bahut bujhaul°kai* (for *bujhāb + al°kai*), *parantū keo kicchū nahī mānal°kai*, he remonstrated much with them by words, but no one heeded (him) at all.

ददा हो नहिं बुभलकौ, दुनू पुतुङ्ग के फजिहति कैलक, *dadā hō, nahī bujhal°kau; dunū putuh° kē phajihatī kailak*, brother, she did not understand you; she has done indignity to her daughters-in-law.

तखन ओकरा सभक बाप कहलकैक, *takhan okarā sabhak bāp kahal°kaik*, then their father said to them.

ओ कहलकैन्हि हमरो नमस्कार लिखि दिअौन्हि । मोनसी कहलथौन्हि नहिं हो *ō kahal°kainhi* 'hamarō namaskār likhī diaunhi'; *mon°sī kahal°thinhī* 'nahī hau,' he (the ignorant fool, not respected) said (politely to the respected scribe) 'please write my compliments also.' The (respected) scribe said (politely, to the fool, whom he treated with respect) 'it is not (what you think).'

210. (d) (8) Past Indicative of an Intransitive verb. The terminations to be added to the root direct.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject: honorific. Object (in- direct: honorific.)
	GROUP I. (Subject: non- honorific. Object: non- honorific.)	GROUP II. (Subject: hono- rific. Object: non- honorific.)	GROUP I. (Subject: non- honorific. Object: non- honorific.)	GROUP II. (Subject: hono- rific. Object: non- honorific.)	GROUP I. (Subject: non- honorific. Object: non- honorific.)	GROUP II. (Subject: hono- rific. Object: non- honorific.)	
1	<i>alāhā</i> <i>ālī</i> .		Or (with indirect object in 2nd person.) <i>ālīai</i> <i>ālīai</i> , <i>ālīah</i> .		Or (with indirect object in 2nd person.) <i>ālīaik</i> <i>ālīauk</i> .		<i>ālīainh</i> ṣ
2	Same as 1st person.		<i>ālāh</i> ; fem. <i>ālīh</i> , <i>ālīh</i> ṣ.	Same as 1st person, but no forms for object in 2nd person.	<i>ālāhāṣ</i> , <i>ālāhāṣ</i> .	Same as 1st person. <i>ālāhānh</i> ṣ.	Same as 1st person. <i>ālāhānh</i> ṣ.
3	<i>āl</i> ; fem. <i>āl</i> ṣ.	<i>ālāh</i> (fem. <i>ālīh</i> , <i>ālīh</i> ṣ); <i>ālāh</i> ṣ.	Or (with indirect object in 2nd person.) <i>ālīau</i> , <i>ālīah</i> ṣ.	...	<i>ālīaik</i> Or (with indirect object in 2nd person.) <i>ālīauk</i> .	<i>ālīainh</i> ṣ.	<i>ālāhānh</i> ṣ. <i>ālāhānh</i> ṣ.

Regarding the employment of those forms of Groups I and II which refer to the object in the second person, and the forms (Group III and IV) in which the object is honorific, reference should be made to §§ 191, 192 and § 189.

The following are examples of the use of this tense :—

First Person :—आन दिन भरि बवा उतरलहुँ पार, *ān din bharī chawā utarahū pār*, on other days I crossed (the river) (with the water only) up to the calves of my legs.

बारह बरख जोगिया जाँजुरि बसलहुँ, *bārah barakh jogiyā jājari basalahū*, for twelve years lived we in Jogiyā Jānjari.

बारह बरिस नैहर सासुर बसली, *bārah baris naihar sāsur basālī*, for twelve years did we live in our fathers' houses and in those of our fathers-in-law.

Second Person :—रे गमार तौ हमर तीनू कथा प्रखनहिं बिसरि गेलें, *rē gamār, tō hamar tinū kathā ekhanahī bisarī gēlē* (for *gē + alē*) O fool, you already forgot my three statements.

कौन गरु परल जे सुतलाह खटवारि, *kaun garū paral jē sutālāh khaṭbārī*, what calamity befell (you) that you (the respected one) slept (*i.e.*, art lying prone) upon (your) bed.

Third Person :—अम्माक सबद सुनि दीना भद्रौ उठल चिहाय, *ammāk sabad sunī dinā bhadri ūṭhal cihāy*, when they heard their mother's words, Dinā and Bhadrī started up.

गोसाँउनीक घर पैसलि दीना भद्रौक सिरमा बैसलि, *gosāunīk ghar paisalī; dinā bhadrik siramā baisalī*, she entered the shrine of the family Goddess; she sat by the head of Dinā and Bhadrī's bed.

चललाह भद्रौ गुलामी के उदेस, झौड़ाक रूप धैलक। भद्रौ चलल बरा डीह बयान, *calālāh bhadri gulāmī kē udēs: chaūrāk rūp dhailak bhadri calal barā ḍīh bathān*, (the respected) Bhadrī went to search for Gulāmī: he took the shape of a little boy: (now no longer respected, being but a village lad) Bhadrī went to the cowshed in Barā Ḍīh.

दिया दारि कै चललीह मालिनि । कनैति चललीह मालिनि खामीक उदेस । डेगे डेगे चललीह । जोजन भरि जाय जुमलीह अपना फुलबाड़ी । फूल देखि धरती खसलीह सुरहाय । तखन लोटि लोटि कानै लगलीह फुलबाड़ी में । ऊनक कानब सुनि संग समाज सखी बहीन भोर होइत आएलि,

hiyā hārī kai calālīh mālinī : kanaitī calālīh mālinī swāmīk udēs : dēgē dēgē calālīh : jōjan bharī jāy jumālīh upanā phulābārī : phul dēkhī dharatī khasālīh murachāy : takhan lōṭī lōṭī kānai lagālīh phulābārī mē : hunak kānab sunī saṅg samāj sakhī bahīn bhōr hōit āelī, broken-hearted went (the respected) Mālin : weeping went Mālin to search for her husband : step by step she went : she travelled for a whole league and arrived at her garden : seeing the flowers she fell fainting : then, rolling on the ground, she began to weep : hearing the sound of her weeping her (not respected) companions, female friends, (and) sisters came at dawn.

As a specimen of Manbōdh's use of the suffix *anhī* (§ 193), we may quote :—

पैर परल-अन्दि प्रेम जनाप्र । *paira parala-anhī prēma janāp*
(The respected) Akrūra expressing (his) affection fell at (Kṛṣṇa's) feet (Man. vii, 27).

Similarly झपटल-अन्दि *jhapatula-anhī*, he swooped (Man. x, 17), and झलकल-अन्दि *jhalakala-anhī*, he glittered (Man. ix, 11).

कौन लगलै बरुआ चारु गुनबै, *kānai lagalūi baruā* (long form of *bār*, a boy) *cārū guṇbē*, the boy began to weep in a pretty way.

कौन गरु परलौ, *kaun garū paralau*, what misfortune has befallen you ?

किछ् बाकी रहलैक काल्हि सोम दिन के ले जैहै, *kich^u bāki rahalāik, kālhi sōm din kē lē jaihē*, something remained wanting (to complete the full weight), let her take that away on Monday.

फोटरा के देखि अजगुन भेलौक, *photrā kē dēkhī ajagut bhelauk*, having seen Photrā, it was wonderful to you.

दीना भद्री मरि गेलैन्हि, *dinā bhadri marī gelainhī*, (the respected) Dinā and Bhadri (have) died.

तखन गंगा-जी कहै लगलथीन्हि जे नाओ गेल भसिया, *takhan gaṅgā-jī kahai lagalā thīnhī jē 'nāo gēl bhasiyā,* then the holy Ganges began to say that 'the boats were washed away.'

211. In order to make the Transitive and Intransitive conjugations of this tense quite clear, the student may be reminded that some terminations are common to transitive and intransitive verbs, while others are peculiar to transitive, and others again to transitive verbs. This is made plain in the two following tables :—

(d) (8). Past Indicative. Terminations common to Transitive and to Intransitive verbs.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject : non-honorific. Object : honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	
1	$alē, alaĩ.$	$alī, alaĩh̃.$	Or (with object in 2nd person.) $alai$ $alaiu, alaiuh̃.$	Or (with object in 2nd person.) $alaiik.$ $alaiuk.$	Or (with object in 2nd person.) $alaiik.$ $alaiuk.$	$alaiinh̃.$	GROUP III. (Subject : non-honorific. Object : honorific.)
2	$alē, alaĩ.$	Same as 1st person.	...	Same as 1st person, but no forms for object in 2nd person.	$alah̃k$ $alah̃k.$	Same as 1st person.	GROUP IV. (Subject : non-honorific. Object : honorific.)
3	...	$alañh̃.$	...	...	...	$alah̃inh̃.$ $alah̃anh̃.$	GROUP IV. (Subject : non-honorific. Object : honorific.)

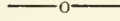
(d) (8). Past Indicative. Terminations used only by Transitive or by Intransitive verbs, respectively.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP IV. (Subject : honorific. Object : honorific.)
1	Transitive : <i>al</i> : fem. <i>ali</i>		Transitive : <i>alai</i> Or (with object in 2nd person.) Transitive : <i>alaiu</i> , <i>alali</i> ⁴.		Transitive : <i>alauk</i> Or (with object in 2nd person.) Transitive : <i>alauk</i> .		
2	...	Same as 1st person.	Transitive : <i>alali</i> ; fem. <i>alali</i> ; <i>alali</i> ; Intransitive : <i>alali</i> ; fem. <i>alali</i> ; <i>alali</i> ;		Same as 1st person, but no forms for object in 2nd person.		
3	Transitive : <i>alak</i> Intransitive : <i>al</i> ; fem. <i>ali</i> .	<i>alali</i> ; <i>alali</i> ; fem. <i>alali</i> ; <i>alali</i> ;	Trans. : <i>alakai</i> ; Intrans. : <i>alai</i> ; Or (with object in 2nd person.) Trans. : <i>alakai</i> ; Intrans. : <i>alai</i> .		Trans. : <i>alakai</i> ; Intrans. : <i>alai</i> ; Or (with object in 2nd person.) Trans. : <i>alakai</i> ; Intrans. : <i>alai</i> .		

212. (d) (9). **Perfect Indicative.**

(d)(10). **Pluperfect Indicative.**

These two tenses are formed by combining the past participle with auxiliary verbs. They will be dealt with under the head of periphrastic tenses (Chapter III).



CHAPTER II.

VERBS SUBSTANTIVE AND AUXILIARY VERBS.

213. The Verb Substantive is freely employed in the formation of periphrastic tenses;—*viz.* of the Present Indicative, the Imperfect Indicative, the Perfect Indicative, and the Pluperfect Indicative. There are several forms of the verb substantive, all of which are in common use.

214. The verb substantive most frequently met with is that formed from the root अक *ach*, be. It is defective in its conjugation, the only parts used being the present and past tenses and the present participle. Moreover, in the modern language, except in one form of the 3rd person of the present, and in the present participle, the initial अ *a* is always dropped, so that the word for 'I am' is छी *chī*, not अछी *achī*. In the older language, however, of poetry and occasionally in folktales, the initial अ *a* is commonly preserved. In poetry, moreover, the final ऐ *ai* of the long form of the first person (including the 2nd person honorific), is often weakened to अ *a*, so that we have छिअ *chia* for छिऐ *chiai* for 'I am,' 'you are.' In the following paradigm such poetical forms are given within marks of parenthesis.

The conjugation of the present tense of this verb is based on the conjugation of the old Present (see § 197) of the regular verb, but presents a few abnormal forms. The conjugation of the past tense follows that of the past tense of the regular intransitive verb. This verb is conjugated as follows:—

✓ अक *ach*, be.

Present Participle :—अकैत *achait*; fem. अकैति *achaiti*, being.

215. Present. I am, &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subject : non-honorific. Object : honorific.)	GROUP IV. (Subject : honorific. Object : honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)		
1	की <i>chī</i> , (अकी <i>achi</i> .)		किउ <i>chiui</i> , (किय <i>chia</i>) Or (with object in 2nd person.) किया <i>chiau</i> , कियडू <i>chiau</i> .		किउक <i>chiaik</i> Or (with object in 2nd person.) कियाक <i>chiauk</i> .		किउन्हि <i>chainhi</i> .	
2	के <i>chē</i> , के <i>chāi</i> .	Same as 1st person.	के <i>chāh</i> ; fem. केहि <i>chahi</i> .	Same as 1st person, but no forms for object in 2nd person.	केहक <i>chahāk</i> , केहीक <i>chahīk</i> .	Same as 1st person, but no forms for object in 2nd person.	केहन्हि <i>chahānhī</i> .	Same as 1st person.
3	अकि <i>achi</i> ; or किक <i>chik</i> , कीक <i>chik</i> ; fem. कीकि <i>chiki</i> .	अधि <i>chathi</i>	के <i>chai</i> , किक <i>chikai</i> (अके <i>achai</i>) Or (with object in 2nd person.) कीचौ <i>chichau</i> , केडूचौ <i>chichau</i> किकौ <i>chikau</i> , किकडू <i>chikahu</i>.	...	केक <i>chaitk</i> , किकक <i>chikaitk</i> . Or (with object in 2nd person.) कीक <i>chaitk</i> , किकौक <i>chikaitk</i>.	...	केहि <i>chainhi</i>	अधीहि <i>chatlīnhī</i> , अधीहि <i>chatlānhī</i> .

216. Past. I was, &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject : hono- rific. Object : hono- rific.)
	GROUP I. (Subject : non- honorific. Object : non- honorific.)	GROUP II. (Subject : hono- rific. Object : non- honorific.)	GROUP I. (Subject : non- honorific. Object : non- honorific.)	GROUP II. (Subject : hono- rific. Object : non- honorific.)	GROUP I. (Subject : non- honorific. Object : non- honorific.)	GROUP II. (Subject : hono- rific. Object : non- honorific.)	
1	बलहुँ <i>chalahū</i> , बली <i>chali</i> .	बलिष्टे <i>chaliṣṭi</i> Or (with object in 2nd person.) बलिषी <i>chaliṣi</i> , बलिषऊ <i>chaliṣau</i> .	बलिष्टे <i>chaliṣṭi</i> Or (with object in 2nd person.) बलिषी <i>chaliṣi</i> , बलिषऊ <i>chaliṣau</i> .		बलिष्टे <i>chaliṣṭi</i> Or (with object in 2nd person.) बलिषी <i>chaliṣi</i> , बलिषऊ <i>chaliṣau</i> .		बलिष्टे <i>chaliṣṭi</i> Or (with object in 2nd person.) बलिषी <i>chaliṣi</i> , बलिषऊ <i>chaliṣau</i> .
2	बलै <i>chalāi</i> , बलै <i>chalāi</i> .	Same as 1st person.	बलै <i>chalāi</i> ; fem. बली <i>chaliṣi</i> बली <i>chaliṣi</i> .	Same as 1st person, but no forms for object in 2nd person.	बलै <i>chalāi</i> ; fem. बली <i>chaliṣi</i> बली <i>chaliṣi</i> .	Same as 1st person, but no forms for object in 2nd person.	Same as 1st person.
3	बल <i>chal</i> ; fem. बलि <i>chali</i> .	बलै <i>chalāi</i> ; (बलै <i>chalāi</i>) fem. बली <i>chaliṣi</i> बली <i>chaliṣi</i> .	बलै <i>chalāi</i> Or (with object in 2nd person.) बली <i>chaliṣi</i> , बलऊ <i>chalahau</i>.	...	बलै <i>chalāi</i> Or (with object in 2nd person.) बली <i>chaliṣi</i> , बलऊ <i>chalahau</i>.	...	बलै <i>chalāi</i> ; fem. बली <i>chaliṣi</i> बली <i>chaliṣi</i> .

The following are examples of the use of this verb, as a verb substantive. Many other examples will be found under the head of the periphrastic tenses.

217. **Present. First Person :—**जातिक जोगी बी, *jātik jōgi chī*, by (lit. of) caste we are Jōgis.

हम धरमक बेटा बी, *ham dhar^mak bētā chī*, I am the son of Virtue (*i.e.*, I am telling the truth).

हम हलधर अनुचर बिस्व जकर ।

चउदह भुवन ऊकुम चल तकर ॥

hama haladhara anucara chia jakara ।

caudaha bhuvan hukuma cala takara ॥ (Man. ix, 66.)

The fourteen worlds move at His commands, whose servants I and Haladhara are.

Second Person :—कौन लोग बी, *kōn lōg chī*, what caste are Your Honours ?

प्रहि नहिं जनली अहाँ भद्री बी, *ehⁱ nahⁱ jan^olī ahā bhadri chī*, this I did not know (that) Your Honour is Bhadri.

Third Person :—कखन ज¹प्रत दिन कत अकि बेरि, *kakhana jāeta* (m.c. for *jāet*) *dina kuta achi bēri*, when will the day go how much time is (left) ? (Vid. xii, 3).

प्रहि अकि काली फनि दुरबार, *ehi achi kālī phani durabāra*, (in) this (place) is the invincible snake Kālī (Man. iv, 19).

चारिम एक कथा आओर अकि, *cārim ek kathā āor achⁱ*, there is one more, a fourth, statement (which I am going to tell you).

हमरा बेटा जेहन बयि से खूब जनेबी, *ham^orā bētā jehan chathⁱ sē khūb jonai-chī*, you know well what sort (of temper) there is to my (respected) son.

कमल भमर जग अकप्र अनेक, *kamala-bhramara jaga achae* (for *achai*) *anēka*, lotus(-loving) bees there are many in (this) world (Vid. xlv, 1).

सन्तति ओकर आज धरि अकप्र, *santati ōkara āja* (m. c. for *āja*) *dhari achae* (for *achai*), his descendants exist to this day (Man. xiii, 18).

ताहिर मीयाँक बेटी के बड़ जोगतान, *tāhir miyāṅk bēṭi chai bar jōyātān*, Tāhir Miyā's daughter is a great sorceress.

जे काल धैलक अहि तोहरा से कौ लगे में, *jē kāl dhailak ahī toharā sē chau lagē mē*, the death (*i.e.*, the murderer) which has seized you is still close to you.

तोहरा घर में एक चन्द्रहार कड़, *toharā ghar mē ek candrahār chah^u*, in your house there is to you a necklace.

बकस में कौ-टा रुपैया केक ओ मसाला सब केक, *bakas mē kau-tā rupaiā chaik ō masālā sabh chaik*, in the box are six rupees, and there are dainties.

की नाम छिक । कालू सदा नाम कीक, *kī nām chik ? kālū sadā nām chik*, what is (your) name ? (my) name is Kālū Sadā.

औ लक्ष्मी देवि के नैना छोट हैन्दि, *śrī lach^amī dēbī kē nēnā chōṭ chāinhī*, to the respected Lakṣmī Dēvī there is a little baby (not respected), *i.e.*, she has had a baby.

सामीक अरजल हथौन्दि कुटुम भल, *sāmīk ar^ajal chathīnhī kuṭum bhal*, the welfare of (a respected wife's) relations is the gain of (the respected) husband.

218. **Past. First Person** :—नान्हि-टा हली हम बाप मादक नाम नहिं जनली, *nānhi-tā chalī ham bāp māik nām nahī jan^alī*, (a man is speaking) I was a baby, and did not know the name of my father and mother.

हम तोहर बैरी हलिअड़, *ham tōhar bāirī chali^ah^u*, I was to you your enemy.

Second Person :—I have not come across any example of this person in literature.

Third Person :—हमरा पेट में मुर्गीक अंडा सँ पैघ एक मोती हल, *ham^arā pēt mē murgīk aṇḍa-h^u s^aṁ paigh ek mōṭī chal*, in my belly there was a pearl bigger than even a hen's egg.

गोबिंद गमन सुनल ब्रज-नारि ।

जे हलि जतए बैसलि हिय दारि ॥

gōbīda gamana sunala braj-nāri ।

jē chali jatae baisali hīa hāri ॥

When the women of Braj heard of the departure of Kṛṣṇa, they all sat down broken-hearted (Man. vii, 33).

अकलाह मोट कोट जे भेल ।

कोट गेलाह नहिं लाजक लेल ॥

achalāha mōṭa chōṭa jē bhēla ।

kōṭa gelāha nahī lājaka lēla ॥

Those who had been (lit. were) (so) stout (and valiant, and) had (now) become (so) small, out of shame did not return to the fortress (Man. x, 50).

एक चिलहोरिक लोल में एक घोंघा बलै, *ek cilāhōrik lōl mē ek ghōghā chalai*, there was a shell-fish in the beak of a kite.

भाइ जेठ कलङ् से मारल गेल कटैया, *bhāi jēṭh chalah^u sē mārāl gēl kaṭaiyā*, he who was to-yeon your eldest brother has been killed in Kaṭaiyā.

Present Participle. तोहरा अकैत घर में चोरी भेल, *toharā achait* (a sort of 'ablative absolute') *ghar mē cōrī bhēl*, while you were present (*i.e.* while you were in charge) a theft took place in the house.

निज धनि अकैति नइ उपभोगब ।

केबल परहिंका आसै ॥

nija dhani achaiti nai upabhōgaba ।

kēbala parahi-ka āsē ॥

You, while having your own wife, will not be content with her but your hope is only for another's wife (Vid. li, 6).

अकइत बस्तु न करिअ निरासै *achaita bastu na kariā* (m. c. for *kariā*) *nirāsē*, do not disappoint him as long as any thing remaineth (to thee) (Vid. iii, 4).

This verb is very frequently used with a genitive or dative of possession to mean 'to have.' Thus from Manbōdh (vi, 34, 35).

चानुर मुष्टि हमर अकि माल ।.....

करि बर अकि मोहि कुबलप पीड़ ।

cānura muṣṭi hamara achi māla ।.....

kari bara achi mohi kubalae pīṛa ।.....

Of me are (*i.e.*, I have) (two) wrestlers, Cānura and Muṣṭi... to me is (*i.e.*, I have) an excellent elephant (named) Kuvalaya Piḍa. Similarly Vidyāpati (lxxix, 7).

नहिं मोरा टका अहि नहिं धेनु गाई *nahī mōrā ṭakā ahi nahī dhēnu gāī*, I have no money and no milch cow.

✓ अह *ah*, be.

219. Another form of the verb substantive which we frequently hear in conversation is connected with the Hindi है *hai*, is, and may be said to be based on the root अह *ah*, be. It is still more defective than the root अह *ach*; indeed, I have only met two forms of it, *viz.*:

अहि *ahī*, he is.

हौ *hau*, he is (object in 2nd person).

The latter form would postulate the existence of है *hai*, but I have not come across it. Examples of the use of these two forms are:—

थोरैक आम हमरा संग अहि *thōrek ām hamrā saṅ ahī*, a few mangoes are in my possession.

देस देस आओर गाम गाम घुमला सँ की लाभ अहि *dēs dēs āor gām gām ghumālā sā kī lābh ahī*, what profit is there from wandering about from country to country and from village to village?

मोनसी कहलथौन्ह नहिं हौ *mon^{sī} kahalthhīnhī nahī hau*, 'the (respected) scribe said (politely) 'it is not (what you think).'

The use of this root is regular in the Mag^ahi and Bhoj^apuri dialects of Bihārī. In them the verb is much more fully conjugated.

✓ थिक *thik*, be.

220. Instead of the verb ✓ अह *ach*, the verb ✓ थिक *thik* may be substituted, but only in the present tense.

221. The ✓ थिक *thik* is by origin the strong form of the ✓ *थि *thi*, which is derived from the Sanskrit स्थित *sthita*, stood. स्थित *sthita* is the past participle of the Sanskrit intransitive ✓ स्थ् *sthā*, stand. It should therefore be remembered that ✓ थिक *thik* is by origin a past participle of an intransitive verb.

Although, therefore, it is now only used in the sense of the present tense, it takes the terminations of the past tense of an intransitive verb, the letter ल *l* being omitted. It will be remembered that this ल *l* is the sign of the past tense, and in this case it is not required, as the ✓ थिक *thik* is already in the past.

The following is therefore the conjugation of the ✓ थिक *thik* in the present tense. It is not used in any other tense.

222. Present. I am, &c.

PERSON.	SHORT FORM.	LONG FORM.	REDUNDANT FORM.	
	<div>GROUP I. (Subject : non-honorific. Object : non-honorific.)</div> <div>GROUP II. (Subject : honorific. Object : non-honorific.)</div>	<div>GROUP I. (Subject : non-honorific. Object : non-honorific.)</div> <div>GROUP II. (Subject : honorific. Object : non-honorific.)</div>	<div>GROUP I. (Subject : non-honorific. Object : non-honorific.)</div> <div>GROUP II. (Subject : honorific. Object : non-honorific.)</div>	<div>GROUP IV. (Subject honorific. Object : non-honorific.)</div> <div>GROUP III. (Subj. : non-honorific. Object : non-honorific.)</div>
1	<div>थिकहुँ <i>thikāh</i></div>	<div>थिकिउ <i>thikiai</i></div> <div>Or (with object in 2nd person.) थिकिऔ <i>thikiau</i>, थिकिउ <i>thikiah</i></div>	<div>थिकिएक <i>thikiaik</i></div> <div>Or (with object in 2nd person.) थिकिऔक <i>thikiauk</i>.</div>	<div>थिकिएन्हि <i>thikainh</i>.</div>
2	<div>थिकै <i>thikē</i>,</div> <div>थिकै <i>thikā</i>.</div>	<div>थिकाह <i>thikāh</i> ; fem. थिकीह <i>thikih</i>, थिकीहि <i>thikihē</i>.</div>	<div>थिकईक <i>thikāik</i></div> <div>थिकहीक <i>thikāihk</i>.</div>	<div>थिकइन्हि <i>thikāhnh</i>.</div> <div>Same as 1st person.</div>
3	<div>थिक थिक <i>thik</i>, थिकी <i>thik</i> ; fem. थीक <i>thikē</i>.</div>	<div>थिकाह <i>thikāh</i> ; fem. थिकीह <i>thikih</i>, थिकीहि <i>thikihē</i>.</div>	<div>थिकैक <i>thikaik</i>. Or (with object in 2nd person.) थिकौक <i>thikauk</i></div>	<div>थिकैहि <i>thikāinh</i>.</div> <div>थिकथूहि <i>thikāthānh</i>.</div>

The following are examples of the use of this form of the present of the Verb Substantive.

First Person :—पहिल खंड हम लेब किफ़ेक-त हम जंगलक राजा
थिकहूँ *pahil khaṇḍ ham lēb, kīaik-tā ham jaṅgalak rājā*
thikahū, the first portion I shall take because I am king
of the forest.

जाति के हम नटिन थिकहूँ *jāti kē ham naṭin thikahū*, by caste
I (fem.) am a *naṭin*.

Second Person :—के तौ थिकाइ ककर कुल जानि ।

बिनु परिचय नहि देब पिढ़ि पानि ॥

थिकहुँ पथुकजन राज कुमार ।

धनिक बिओग भरमि संसार ॥

kē tō thikāha kakara kula jāni ।

binu paricaya nahī deba pīṛhi pāni ॥

thikahū pathukajana rāja-kumāra ।

dhani-ka biōga bharami (m.c. for bharami) sansāra ॥

‘Who are you (respected) and of what family? Without previous acquaintance I give no man a seat or water.’

‘I am a traveller and a Rājput; and, separated from my love, I roam over the world’ (Vid. lxxx, 2, 3).

Third Person :—दीना भद्रिक गीत सपनोती थिक *dīnā bhadrik gīt*
sapⁿantī thik, the song of Dinā (and) Bhadrī is (like) a dream
(to us).

बिद्यापति छह गाओल सजनी गे

ई थिक नब रस रीती ।

बयस जुगल सम चित थिक सजनी गे

हुऊ मन परम ऊलासे ॥

bidyāpati eha gāola, sajanī gē,

ī thika naba rasa rītī ।

bayasa jugala, sama cita thika, sajanī gē,

duhu mana parama hulāsē ॥

(Saith) Vidyāpati, ‘this I sang, O friend. This is the way of new delights. Their ages are equal. their souls are in unison,

O friend. In the hearts of both is supremest rapture.' (Vid. xxiii, 11, 12).

तखन सलहेस कहैत हथीन्हि जे कोन चोर थीक *takhan sal'hēs kahait chathinhī jē 'kōn cōr thīk,'*? then Salhēs says, 'who is the thief'?

धैलक तरह जेहन गोठ थीक *dhailaka taraha jehana goṭha thīka*, he took every form which was (possible for him to take). (Man. vii, 3).

तो-हूँ थीकि मोर माइ *tō-hū thīkī mōr māi*, my mother is you also (*i.e.*, you also are my mother).

हमर सक नहिं थीकि *hamar sak nahī thīkī*, my power is not (*i.e.*, I am not able). Here, quite exceptionally, an inanimate word is treated as a feminine, and has a feminine verb after it.

ई कोन बिशान थिकै । ई एकर आठम बिशान थिकै *ī kōn biān thīkai? ī ēkar āṭham biān thīkai*, what calving (of the cow) is this? It is her eighth calving.

चानन सौं अनुरागल थिकइन्हि

भसम चढ़ाबधि अंग ।

भनहिं बिद्यापति सुनिष्टे मनारनि

थिकाइ दिगंबर भंग ॥

cānana sō anurāgaḷa thīkainhi,

bhasama caḍhābuthi aṅga ।

bhanahī bidyāpati suniṣṭe manāri

thīkāha digumbara bhaṅga ॥

He is painted with sandal-wood,

He smears ashes on his body.

Saith Vidyāpati, 'hear, O Mēnā,

It is the god Digambar Bhang.'

(Vid. lxxxii, 6, 8).

✓ रह *rah*, remain.

223. Instead of the verb ✓ चह *ach*, the verb ✓ रह *rah* may be substituted, but only in the past tense. That is to say, instead of चली *chalī*, I was, we may say रही *rahī*.

The verb ✓ *rah* means literally 'remain,' and when used as a verb substantive this meaning is retained. The verb is taken to signify 'I was such and such, and I remain so.' Hence 'I remain' is considered as equivalent to 'I was.' When used in the sense of 'I was' although the signification is one of past time, the verb is therefore conjugated in the old present and not in the form of the past tense.

The following is therefore the conjugation of the verb ✓ *rah* in the sense of the past tense of the verb substantive. It is not used for any other tense of the verb substantive. In the sense of 'remain' this verb is conjugated throughout, and is quite regular.

224. Old Present for Past. 'I was,' &c.

SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III.	GROUP IV.
GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	(Subj. : non-honorific. Object : non-honorific.)	(Subject : honorific. Object : non-honorific.)
PERSON.	1	रहै रहै Or (with object in 2nd person.) रहियौ रहियौ, रहियऊ रहियऊ*		रहिउक रहिउक Or (with object in 2nd person.) रहियौक रहियौक		रहिउन्हि रहिउन्हि	
		रह रहै Same as 1st person.	रह रहै रहै Same as 1st person, but no forms for object in 2nd person.	रह रहै रहै Same as 1st person, but no forms for object in 2nd person.	रह रहै रहै Same as 1st person, but no forms for object in 2nd person.	रह रहै रहै Same as 1st person.	रह रहै रहै Same as 1st person.
PERSON.	2	रह रहै Same as 1st person.	रह रहै रहै Same as 1st person, but no forms for object in 2nd person.	रह रहै रहै Same as 1st person, but no forms for object in 2nd person.	रह रहै रहै Same as 1st person, but no forms for object in 2nd person.	रह रहै रहै Same as 1st person.	रह रहै रहै Same as 1st person.
		रह रहै Same as 1st person.	रह रहै रहै Same as 1st person, but no forms for object in 2nd person.	रह रहै रहै Same as 1st person, but no forms for object in 2nd person.	रह रहै रहै Same as 1st person, but no forms for object in 2nd person.	रह रहै रहै Same as 1st person.	रह रहै रहै Same as 1st person.
PERSON.	3	रह रहै Same as 1st person.	रह रहै रहै Same as 1st person, but no forms for object in 2nd person.	रह रहै रहै Same as 1st person, but no forms for object in 2nd person.	रह रहै रहै Same as 1st person, but no forms for object in 2nd person.	रह रहै रहै Same as 1st person.	रह रहै रहै Same as 1st person.
		रह रहै Same as 1st person.	रह रहै रहै Same as 1st person, but no forms for object in 2nd person.	रह रहै रहै Same as 1st person, but no forms for object in 2nd person.	रह रहै रहै Same as 1st person, but no forms for object in 2nd person.	रह रहै रहै Same as 1st person.	रह रहै रहै Same as 1st person.

The following are examples of the use of the ✓ *रह rah* as a Verb Substantive.

First Person :—I have not noted any instances of the use of this person as a verb substantive. It occurs as an auxiliary verb.

Second Person :—The same remarks apply.

Third Person : प्रलप काल तहँ रह नहिं घाटि, *pralae kāla tahā raha nahī ghāṭi*, (the crash) was not less than (that at) the time of the general destruction of the universe (Man. v, 39).

रहथि मिथिला में बीरेस्वर नामक मन्त्री, *rahathī mithilā mẽ bīrēśvar nāmak mantrī*, in Mithilā there was a prime-minister named Virōśwara.

गड़कल गड़कल भिड़ुकल जाप ।
जतप रहप दुइ ब्रिच्छ अकाप ॥

gurakala gurakala bhiṛukala jāe ।
jatae rahae (for rahai) dui briccha akāe ॥

Rolling, rolling, bouncing, it goes to where were two huge trees (Man. iii, 10).

जखन धै लेलें कलें तखन झाड़ब की रहौ, *jakhan dhai lēlē chālē takhan chārab kī rahau*, (lit.) when you had seized me, then what letting go was there (to you) (*i.e.* why did you let me go)?

चाड़ जे मुँह में रहैक से-हो गमौलक, *hāṛ jē mūh mẽ rahaik, sē-hō gamaulak*, the bone which was in his mouth, he lost that also.

कोनो धनिक के दुइ बेटा रहैन्हि, *kōnō dhanik kē dui bēṭā rahainhī*, to a certain rich man there were two (respected) sons.

225. It is thus seen that there are several forms of the verb substantive. All these can also be used as auxiliary verbs in the formation of periphrastic tenses. The ✓ *अह ach* is the one generally employed, but we frequently meet the others used instead of it. This should be borne in mind, as, in the paradigms, I shall in the main confine myself to the forms with ✓ *अह ach*.

The following summary of the short forms of the 3rd person will serve as a reminder.

अचि <i>achⁱ</i> ,	}	he is
or		
अहि <i>ahⁱ</i> ,		
or		
थिक <i>thik</i>	}	he was.
चल <i>chal</i> ,		
or		
रहे <i>rahē</i>		

226. The ✓ हो *hō*, become, as a Verb Substantive, and as an Auxiliary Verb.

It will have been observed that the Verbs Substantive just described are all defective, possessing amongst them all only two finite tenses,—the present indicative, and the past indicative. The remaining tenses, when required, are furnished by the corresponding forms of the ✓ हो *hō*, become. This verb is also employed in the formation of some of the rarer periphrastic tenses (see § 241).

The verb ✓ हो *hō* is anomalous in several of its forms, and will be fully described under the head of irregular verbs (§ 322).

For our present purposes it is sufficient to note here the following tenses, which are employed as auxiliaries :—

- (2) *Present Conditional* :—होइ *hōi*, (if) I become,
(if) I be.
- (4) *Future Indicative* :—हैब *haib* or होएब *hoeb*, I
shall become, I shall be.
- (5) *Past Conditional* :—होइतहुँ *hōitahū*, (if) I had
become, (if) I had been.

The past is भेलहुँ *bhēlahū*, I became. It is not employed either as a Verb Substantive or as an Auxiliary Verb.

CHAPTER III.

PERIPHRASTIC TENSES.

227. In the list of tenses given in § 194, the following are periphrastic :—

- (c) (6) Present Indicative
- (7) Imperfect Indicative
Formed from the Present Participle.
- (d) (9) Perfect Indicative
- (10) Pluperfect Indicative
Formed from the Past Participle.

Besides these there are six rare tenses, which can theoretically be made with the aid of the ✓ हो *hō*, become, as an auxiliary verb. They run parallel to the corresponding tenses in Hindi, but I have met only one instance of them in my reading. They are dealt with in § 241.

223. (c) (6) The **Present Indicative** is formed by conjugating the present tense of the auxiliary verb with the present participle. Thus देखैत *dekhait*. seeing; ची *chī*, I am; देखैत ची *dekhait chī*, I see. Or we may have देखैत अहि *dekhait ahī*, he sees (there is no first person for this form of the auxiliary); or देखैत थिकहुँ *dekhait thikahū*, I see. Of course, instead of ची *chī*, we can have चिऐ *chiai*, चिऔ *chiau*, चिऐक *chiaik*, and so on. In all cases that goes without saying.

In this tense (and also in the imperfect) it is very common to drop the final त *t* of the present participle, and to write it as one word with the auxiliary. Thus देखेची *dekhai-chī*, I see. and so throughout. Here, although written in the Nāgarī character as one word, the two do not form a real compound. This is seen in cases in which the present participle does not end in ऐत *ait*, but, as is the case with some vocalic roots, in ऐत *it* preceded by a long vowel (see Chapter IV). In such cases the suffixed auxiliary does not bring in the rule of the short antepenultimate, as it would if it was really compounded with the participle. Thus, the present participle of the ✓ खा *khā*, eat, is खाइत *khāit*, and the present indicative

is खाइकी *khāi-chī*, not खाइकी *khaichī*, I am eating. In transliteration, I, therefore, insert a hyphen between the participle and the auxiliary as shown above.

In the short form of Group I in the 3rd person there is a further slight optional irregularity. For “he sees,” the usual (but not, by any means, the only) form is देखइकि *dekhaichī* or even देखइइ *dekhaich*, as well as देखैत अकि *dekhait achhī* or देखैअकि *dekhai-achhī*. It should be noted carefully that this is always pronounced *dekha-ichhī* or *dekha-ichh*, and that the *a* and the *i* never coalesce into *ai* as is usually the case (see § 13). Here the two letters always form two distinct syllables.

In the feminine, the feminine of the present participle (देखैति *dekhaīti*) should be used. The final ति *tī* is elided exactly like the masculine त *t*.

It will be remembered that there are various ways of spelling the present participle. We may have देखैत *dekhait*, or देखइत *dekhaīt* or देखइत *dekhaet*, or देखयित *dekhayit*. As explained in § 13, this is only a matter of spelling, not of pronunciation.

The following are therefore the terminations of this tense:—

229 (c) (6). Present Indicative. Uncontracted form. The terminations to be added to the root direct.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		
	GROUP I. (Subject ; non-honorific. Object ; non-honorific.)	GROUP II. (Subject ; honorific. Object ; non-honorific.)	GROUP I. (Subject ; non-honorific. Object ; non-honorific.)	GROUP II. (Subject ; honorific. Object ; non-honorific.)	GROUP I. (Subject ; non-honorific. Object ; non-honorific.)	GROUP II. (Subject ; non-honorific. Object ; non-honorific.)	GROUP IV. (Subject ; honorific. Object ; honorific.)
1	<i>ait chī</i> ; fem. <i>ait chī</i> .		<i>ait chī</i> ; fem. <i>ait chī</i> Or (with object in 2nd person.) <i>ait chī</i> ; fem. <i>ait chī</i> .		<i>ait chī</i> ; fem. <i>ait chī</i> Or (with object in 2nd person.) <i>ait chī</i> ; fem. <i>ait chī</i> .		
2	<i>ait chē</i> ; fem. <i>ait chē</i> .	Same as 1st person.	<i>ait chāh</i> ; fem. <i>ait chāh</i> .	Same as 1st person, but no forms for object in 2nd person.	<i>ait chāh</i> ; fem. <i>ait chāh</i> .	Same as 1st person.	
3	<i>ait achē</i> ; fem. <i>ait achē</i> .	<i>ait chāh</i> ; fem. <i>ait chāh</i> .	<i>ait chāh</i> ; fem. <i>ait chāh</i> ; Or (with object in 2nd person.) <i>ait chāh</i> ; fem. <i>ait chāh</i>.	.....	<i>ait chāh</i> ; fem. <i>ait chāh</i> ; Or (with object in 2nd person.) <i>ait chāh</i> ; fem. <i>ait chāh</i> .	<i>ait chāh</i> ; fem. <i>ait chāh</i> ; Or (with object in 2nd person.) <i>ait chāh</i> ; fem. <i>ait chāh</i> .	<i>ait chāh</i> ; fem. <i>ait chāh</i> ; Or (with object in 2nd person.) <i>ait chāh</i> ; fem. <i>ait chāh</i> .

230. (c) (6) **Present Indicative.** Contracted forms. The terminations to be added to the root direct. All forms are common gender, unless special feminine forms are given.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject : non-honorific. Object : honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : non-honorific. Object : non-honorific.)	
1	<i>ai-chi.</i> 		<i>ai-chiai</i> Or (with object in 2nd person.) <i>ai-chiau.</i>		Or (with object in 2nd person.) <i>ai-chaiuk</i> <i>ai-chiauk.</i>	<i>ai-chiaih.</i>	
2	<i>ai-ach.</i>	Same as 1st person.	<i>ai-chah; fem.</i> <i>ai-chah.</i>	Same as 1st person, but no forms for object in 2nd person.	<i>ai-chahak.</i>	Same as 1st person. <i>ai-chaiuh.</i>	
3	<i>ai-ach.</i> or (more usually) <i>ai-ch.</i> or <i>ai-ch.</i>		<i>ai-chai</i> Or (with object in 2nd person.) <i>ai-chau.</i>	...	<i>ai-chaiuk</i> Or (with object in 2nd person.) <i>ai-chauk.</i>	<i>ai-chaih.</i>	<i>ai-chaiuh.</i>

In the above paradigms I have omitted duplicate forms of the Verb Substantive. They can easily be supplied.

It is unnecessary to do more than remind the student that any other form of the verb substantive (अहि *ahⁱ*, हौ *hau*, थिकहुँ *thikah^h*, &c.), can be used instead of those given above.

The following are examples of the use of this tense :—

First Person:—गोड़ लगैत की पैयां परैत की अहि नहिँ जनली अहाँ
भद्री की, *gōṛ lagait chī, paīyā̃ parait chī, ehⁱ nahⁱ jan^{alī} ahā̃ bhadri*
chī, I clasp (your) legs, I fall at (your) feet, this I did not know
that your Honour is Bhadri.

भाद चिट्ठी लिखैकी, *bhāi ciṭṭhī likhai-chī*, brother, I am writing a
letter.

देखैत अही सुखल डारि पर बादिल कागा बोलैत अहि मरन मरन,
dekhait achī (old form of chī) sūkhal dārⁱ par bādil kāgā bolait achⁱ
maran maran, I see on a branch the fearful crow is saying 'Death,
Death.'

भेद बताए दैति की, *bhēd batāe daitⁱ chī*, I (fem.) tell an artifice.

अहि कथा पर हम सोहरा एक कहिनी सुनबैअहिअइ, *ehⁱ kathā par ham*
toharā ek kahinī sun^{abai}-chiah^u, on this account I (fem.) cause you
to hear (i.e., tell you) a story.

हम रे अहिरा पुछैत किअौक बड़ साधु भाब, *ham, rē ahirā, puchait*
chiauk bar sādhu bhāb, I am asking you, O cowherd, in a very
gentle manner.

आन दिन देखिअौक कटैया बड़ सोहावन आजू कटैया देखैअिअौक बड़
भयावन, *ān din dekhiāuk (old present) kaṭaiyā bar sohāban, ājū*
kaṭaiyā dekhai-chiauk bar bhayāban, on other days I see (i.e., used
to see) the Kataiyā (forest) (about which you speak) very plea-
sant. To-day I see it very terrible.

Second Person:—कहलन्हि जे अहिरा कहाँ जाइकेँ, *kah^{alanh} jē*
'*ahirā, kahā jāi-chaī*' (the present participle of √जा *jā* is *jāit*,
not *jānit*, see §§ 232, 310), (the respected Bhadri) said, 'O cow
herd, where are you (not respectful) going.'

जाहि मरद लाय प्रतेक मगरुमी देखबैति हैं ताहि मरद के हम बरा डीहे देखब, *jāhⁱ marad lāy etek magarūmī dekh^abaitⁱ chaṛ, tāhⁱ marad kē ham barā ḍihē dēkhab*, the man on whose account you (fem.) show so much pride, I will see at Barā ḍih.

हे बाबू हबेलीक की पुछैत की सुसद्धरक हबेली कीक, *hē bābū, habēlik kī puchait chī? Musaharak habēlī chik*, O gentlemen, Are you asking (the caste) of the house? It is the house of a Musahar.

हमरा बेटा जेहन कथि से खूब जनैकी, *hamarā bēṭā jehan chathⁱ, sē khūb janai-chī*, you (fem.) know well what sort of (temper) there is to my son (*i.e.*, what a temper he has).

केना के मारैत हँह हो भगिना फोटरा फेर भेल तैयार, *kenā ke mārait chāh, hō bhaginā, phoṭarā pher bhēl taiyār*, how are you hitting (him), O Nephews? Phoṭarā is again ready (to attack you).

प्रक ठाम रहि केँ खामी में लय किछे नहिँ लगबैहँह आओर कोनो मठ में बैसि केँ दाताक गुन किछे नहिँ गबैहँह, *ek thām rahⁱ kē swāmī mē lay kiai nahⁱ lag^abai-chāh? Aor kōnō maṭh mē baisⁱ kē dātāk guṇ kiai nahⁱ gabai-chāh*, why do you not remain in one place and devote yourself to the contemplation of the Master? Why do you not sit in some temple and sing the goodness of the Giver?

किप्रक सबहु होइकिअ मति मूढ़, *kieka sabahu hoi-chia* (the present participle of ✓हो *hō* often takes the form होइत *hoit*, see § 322) *matī mūṛha*, why are you all of foolish mind (Manbōdh, v. 22)?

अहाँ लोकनि तकाजा नहिँ करैकिछेन्हि, *ahāⁱ lok^ani takājā nahⁱ karai-chiainhⁱ*, you (respected people) are not pressing (the respected person) (to pay his debts).

Third person :—ओकर नाम केँओ ने बाट बटोही धरैत अकि, *ōkar nām keo nē bāṭ baṭohī dharaît achⁱ*, no traveller on the road takes (*i.e.*, utters) his name.

फोटरा बरा ढीहा में गाइ भड़कबैत अकि, *phoṭarā barā ḍihā mē gāi bhar^akabait achⁱ*, Phoṭarā is scaring the cattle in Barā ḍih.

सदा भूकि भूकि केँ हमरा सभ केँ भड़कबैअकि, *sadā bhūkⁱ bhūkⁱ kaṛ hamarā sabh kē bhar^akabai-achⁱ*, always on the bark (the dogs) are scaring us (*or* causing us to quarrel).

भद्रौ के पाँच सै फजिहति करैति अछि, *bhadri kē pāc sai phajihatī karaitī achī*, to Bhadrī she makes use of five hundred infamies (i.e., abuses him).

तिरिया पुछैअछि जातिक ठेकान, *tiriyā puchai-achī jātik thekān*, a woman is asking (fem.) information as to (our) name.

बिद्यापति भन दूहो न निक थिक ।

जग भरि करदछि निंदा ॥

*Bidyāpati bhana 'ihō na nika thika |
jaga bhari karaichī nindā' ॥*

Saith Vidyāpati, 'this also is not right, the whole world blames it' (Vid. xxxv, 6).

जनि जल-हीन मीन जक फिरदछि ।

अहोनिमि रहदछि जागी ॥

*jani jala-hīna mīna jaka phiraichī |
ahonisi rahaichī jāgī ॥*

Like a fish without water, she twists and turns, and day and night she remains awake (Vid. lxxvi, 8).

अपनेक ओतय कतेक मोट चलैअछि, *ap^anek otay katek mōṭ calai-achī*, how many well-buckets are working in your (farm) ?

स्वामि-धन बुधा नष्ट होइछ, *swāmi-dhan bṛthā naṣṭhoich* (the present participle of ✓हो *hō* is होइत *hoit*, see § 322), my master's property is being needlessly wasted.

केवल आलसी काँ स्वामी बस्तु देखबयित छथि कपट सौं निरालसी लोक भी खायित छथि, *kēbal ālāsī kā swāmi bastu deabayit chathī; kapaṭ sō nirālāsī lōk bhī khayit chathī*, (my) master is causing goods (i.e., food) to be given only to lazy people; (but) by means of deceit people who are not lazy are also eating. (This and the preceding are from Candā Jhā's version of the *Puruṣa Parīkṣā*, p. 51. Note the spelling of the present participle).

दौना राम कहैत छथि. *dinā rām kahait chathī*, Dinā Rām says (so and so).

ओ लोकनि गमार थिकाइ जे बैरी के सत्यवादी बुझैथि, *ō lok^{ani} ga-mār thikāh, jē bārī kē satyabādī bujhai-chathī*, those people are fools who consider enemies as speakers of the truth.

मालिनि कर जोरि भिनती करैथि, *mālinī kar jōrī min^{ti} karai-chathī*, (the respected) Mālini (name of a woman) is making supplication with hands joined together.

अबैत को गोआही गुजराब, *abaitī chau goāhī guj^arāb*, she is coming to make you hear testimony.

अम्मा निरसो कालू सदा ओ अहिरा गोआर समाद नेने अबैत हैक, *ammā nirsō, kālū sadā, o ahirā goār samād nēnē abait chaik*, Mother Nirsō, Kālū Sadā, and Ahirā the cowherd, are coming with the news.

एक जानबर दक्खिन सौं अबैत होक, *ek jān^abar dacchin saū abait chauk*, an animal is coming towards you from the south.

दीना भद्री ठाढ़ भेलाइ पुछैत हैन्दि जे कोन लोगक हवेली होक, *dīnā bhadrī thārḥ bhēlāh, puchait chuinhī jē ‘kōn, lōyak habēlī chik,’* Dīnā Bhadri stood, they are asking (politely) ‘of what caste is (this) the house?’

कालू सदा के कहैत थियोन्दि जे हमहूँ मुसहर हो, *kālū sadā kē kahait chathīnhī jē hamahū^ṁ musahar chī*, they (the respected ones) say (politely) to Kālū Sadā that, ‘we also are Musahars.’

तखन पुछैथियोन्दि चंपा *takhan puchai-chathīnhī campā*, then (the respected) Campā (name of a woman) asks (politely).

No example of the use of the ✓थिक *thik* as an auxiliary occurs in the above examples. I have failed to find such in literature, where it seems to be only used as a verb substantive. We, however, occasionally hear it employed as an auxiliary in conversation.

231. (c) (7). The **Imperfect Indicative** is formed by conjugating the past tense of the Auxiliary Verb with the present participle. Thus देखैत *dekhait*, seeing; बलहूँ *chalahū^ṁ*, I was; देखैत बलहूँ *dekhait chalahū^ṁ*, I was seeing. Or we may say देखैत रही *dekhait rahī*.

As in the present tense it is very common to drop the final न *t* of the present participle, and to write it as one word with the auxiliary. Thus देखैलहुँ *dekhai-chalahũ*, and so throughout.

In the feminine, the feminine of the present participle (देखैति *dekhaiti*) should be used. The final ति *ti* is elided exactly like the masculine न *t*.

As in the Present Indicative (see § 228) there are the usual variations of spelling of the present participle.

The following are therefore the terminations of this tense:—

232. (c) (7). Imperfect Indicative. Uncontracted form. The terminations to be added to the root direct.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subject: non- honorific. Object: honorific) GROUP IV. (Subject: honorific. Object: honorific.)
1	<i>ait chalahā̃</i> ; fem. <i>ait^s chalahā̃</i> .		<i>ait chalai</i> ; fem. <i>ait^s chalai</i> Or (with object in 2nd person.) <i>ait chalaui</i> ; fem. <i>ait^s chalaui</i> .		<i>ait chalaik</i> ; fem. <i>ait^s chalaik</i> Or (with object in 2nd person) <i>ait chalaik</i> ; fem. <i>ait^s chalaik</i> .	<i>ait chalaik</i> ; fem. <i>ait^s chalaik</i> .	
2	<i>ait chālē̃</i> ; fem. <i>ait^s chālē̃</i> .	Same as 1st person.	<i>ait chālāh</i> ; fem. <i>ait^s chālāh</i> Same as 1st per- son, but no forms for object in 2nd person.		<i>ait chālāhā̃</i> ; fem. <i>ait^s chālāhā̃</i> Same as 1st per- son, but no forms for object in 2nd person.	<i>ait chālāhā̃</i> ; fem. <i>ait^s chālāhā̃</i> .	Same as 1st person.
3	<i>ait chal</i> ; fem. <i>ait^s chalē̃</i> .	<i>ait chālāh</i> ; fem. <i>ait^s chālāh</i> .	<i>ait chalai</i> ; fem. <i>ait^s chalai</i> Or (with object in 2nd person.) <i>ait chalaui</i> ; fem. <i>ait^s chalaui</i>.	.....	<i>ait chalaik</i> ; fem. <i>ait^s chalaik</i> Or with object in 2nd person.) <i>ait chalaik</i> ; fem. <i>ait^s chalaik</i> .	<i>ait chalaik</i> ; fem. <i>ait^s chalaik</i> .	<i>ait chalaik</i> ; fem. <i>ait^s chalaik</i> .

233. (c) (7). Imperfect Indicative. Contracted form. Terminations to be added to the root direct. All forms are common gender, unless feminine forms are given.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV.
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	
1	<i>ai-chalāhā.</i>		<i>ai chalai</i> Or (with object in 2nd person.) <i>ai chalau.</i>		<i>ai-chelaiik</i> Or (with object in 2nd person.) <i>ai-chelaiuk.</i>		<i>ai-chelaiinh.</i>
2	<i>aichalē.</i>	Same as 1st person.	<i>ai-chelāh;</i> fem. <i>ai-chelāh.</i>	Same as 1st person but no forms for object in 2nd person.	<i>ai-chelāhāk.</i>	Same as 1st person but no forms for object in 2nd person.	Same as 1st person. <i>ai-chelaiinh.</i>
3	<i>ai-chal;</i> fem. <i>ai-chal.</i>	<i>ai-chelāh;</i> fem. <i>ai-chelāh.</i>	<i>ai chalai</i> Or (with object in 2nd person.) <i>ai-chelau.</i>	.....	<i>ai-chelaiik</i> Or (with object in 2nd person.) <i>ai-chelaiuk.</i>	... ..	<i>ai-chalā.</i> <i>ai-chelaiinh.</i> <i>think.</i>

In the course of my reading, I have only noted this tense in the third person. All three persons are heard in conversation. The following are examples of the third person :—

ओ बाहर ठाढ़ भेल हाथ मिड़ैत कल, *o bāhar thāṛh bhēl hāth mi-rait chal*, he stood outside (and) was wringing his hands.

दीना भद्री जिवैत कल उहे गबैत रहै, *dinā bhadri jibait chal uhe gabait rahai*, (when) Dinā (and) Bhadrī were living, they were singing (*i.e.*, used to sing) that very song.

प्रक मोनसी बजार में बैसल चिट्ठी लिखैकल, *ek monāsī, bajār mē baisal, ciṭṭhī likhai-chal*, a scribe, seated in the market, was writing a letter.

प्रक गम्हारि गोआरिनि माथ पर मटकुरी धैलें चलि जाइकलि, *ek gamārī goārini māth par maṭakurī dhailē cali jāi-chali* (the present participle of the ✓जा *jā* is जाइत *jāit*, see §§ 282, 310), a foolish milkmaid was going along with a pot of curds on her head.

234. (d) (9). **Perfect Indicative.**—This tense is conjugated in two ways. The first form is the one most commonly met with, and is made on the same principle both for transitive and intransitive verbs. All that is necessary is to take the corresponding form of the past indicative and to suffix to it the third person of the present of the auxiliary verb,—usually in the form अकि *achī* or अहि *ahī*. Note that in whatever person the verb may be, the auxiliary is always in the third person. Thus :—

Past, देखलहुँ *dekh^olah^u*, I saw.

Perfect, देखलहुँ अकि *dekh^olah^u achī* or देखलहुँ अहि *dekh^olah^u ahī*, I have seen.

Past, देखल *dēkhal*, I saw.

Perfect, देखल अकि *dēkhal achī* or देखल अहि *dēkhal ahī*, I have seen.

Past, देखलहुँ *dekh^olāh*, you saw.

Perfect, देखलहुँ अकि *dekh^olāh achī* or देखलहुँ अहि *dekh^olāh ahī* you have seen.

Past, देखलक *dekh^{al}lak*, he saw.

Perfect, देखलक अकि (or अहि) *dekh^{al}lak achⁱ* (or *ahⁱ*), he has seen.

Past, सुतलहुँ *sut^{al}ah^ũ*, I slept.

Perfect, सुतलहुँ अकि (or अहि) *sut^{al}ah^ũ achⁱ* (or *ahⁱ*) I have slept.

Past, सुतलाह *sut^{al}āh*, you slept.

Perfect, सुतलाह अकि (or अहि) *sut^{al}āh achⁱ* (or *ahⁱ*) you have slept.

Past, सुतलै *sut^{al}ai*, he slept.

Perfect, सुतलै अकि (or अहि) *sut^{al}ai achⁱ* (or *ahⁱ*) he has slept.

It will be remembered that the short form of the third person of the past tense of transitive verbs ends in *alak* (thus देखलक *dekh^{al}lak*, he saw), while in the case of intransitive verbs it ends in *al* (सुतल *sūtal*, he slept). We never say सुतलक *sut^{al}ak*. In the perfect tense, however, the form सुतलक *sut^{al}ak* is regularly employed, and is, indeed, the customary form. Thus सुतलक अकि (or अहि) *sut^{al}ak achⁱ* (or *ahⁱ*), he has slept.

The origin of this mode of forming the perfect is well illustrated by this last form. It will be remembered that all the terminations of the past of transitive verbs and most of those of the past of intransitive verbs are really pronouns in the case of the agent. अहुँ *ah^ũ*, means 'by me,' अक *ak*, means 'by him,' and so on. Thus देखल + अहुँ *dekh^{al} + ah^ũ*, means 'seen-by-me,' i.e., I saw, and देखल + अक *dekh^{al} + ak* means 'seen by him,' he saw. Adding अकि *achⁱ* (or अहि *ahⁱ*) we get देखल + अहुँ अकि *dekh^{al} + ah^ũ achⁱ*, (it) is seen by me, a sort of impersonal verb with the resultant meaning 'I have seen.' Similarly देखल + अक अकि *dekh^{al} + ak achⁱ* is, 'it is seen by him,' i.e., he has seen. In the case of intransitive verbs, सुतल *sūtal*, meaning simply 'asleep,' is a past participle, employed like the Hindi past participle सोया *sōyā*,

to mean 'he slept.' But if we want to say 'he has slept,' we must make an impersonal verb सुतल + अक अकि *sutal + ak achⁱ*, it is slept by him, *i.e.*, 'he has slept.' सुतल अकि *sūtal achⁱ* (see below) would mean rather 'he is asleep.'

This one case of the use of सुतलक *sutalak* instead of सुतल *sūtal* is the only instance in which the conjugation of this form of the perfect differs from that of the past (omitting, of course, consideration of the added अकि *achⁱ* or अहि *ahⁱ*), and it is quite unnecessary to give a table of the terminations.

235. The following are examples of this form of the perfect:—

First Person:—प्रक बकस पठाओल अकि से अहाँक हेत, *ek bakas paṭhāol (see § 273) achⁱ, sē ahāṅk hēt^u*, I have sent a box, it is for you.

रूपत बेचि के देली अहि, *sūpat bēcⁱ ke dēlī (see § 314) ahⁱ*, I have given in barter (*lit.* having sold) the full weight.

रोपलहुँ अकि, *rop^alah^u achⁱ*, I have planted (see below).

अहाँ के खोलाओलि अकि, *ahā kē kholāoliⁱ (see § 273) achⁱ*, I (fem.) have caused you to be freed.

Second Person:—कोन जिआन भेल अकि जे हमरा बाँधि देल अकि से हाल कह, *kōn jiān bhēl achⁱ jē hamarā bāṇhi dēl (see § 314) achⁱ, sē hāl kah*, explain what fault has occurred that you have bound me.

प्रहि बेरि कुसिआर रोपलहुँ अकि बा नहिं। कुसिआर तँ रोपलहुँ अकि, *ehⁱ bēri kusiār rop^alah^u achⁱ (2nd person) bā nahⁱ? Ku:siār tē rop^alah^u achⁱ (1st person)*, this time have you planted any sugarcane or no? I have indeed planted sugarcane (but it has not turned out well).

Third Person:—केबार अम्मा निरसो ठोकलक अहि, *kebār ammā niraśo ṭhok^alak ahⁱ*, Mother Nirsō has shut the door.

दीना भद्रो मरि गेलन्हि तखन फेर गेलन्हि अकि, *dinā bhadri marⁱ gelainhⁱ, ta'haⁿ pher ailaⁿhⁱ achⁱ*, Dinā and Bhadrī died (*past*), then (*i.e.*, now) they have come (*perfect*) back again.

सौदा देऊ पुराय औरो बकिय रहलोक अकि, *saudā dēh^u purāy, auro bakiē ruh^olauk achⁱ*, give the goods in full weight, more also has remained in arrear (with you) (*i.e.*, you have still to give more to make full weight).

236. The second form of the perfect is not so common as the first form. It is made in exactly the reverse way to the method of making the first form. Here it is the present tense of the auxiliary verb which is conjugated with the past participle. In the case of transitive verbs the participle is put in the instrumental case,—thus देखलें की *dekh^{alē} chī*, I have seen—or in the locative,—thus देखले की *dekh^{alē} chī*. In both of these forms न *n* is often substituted for ल *l*, especially by the vulgar,—thus देखन की *dekh^{anē} chī* or देखने की *dekh^{anē} chī*. The past participle, whether in the instrumental or in the locative, does not change for gender.

In the case of intransitive verbs, the past participle is in the nominative form, and is liable to inflection for gender. Thus सुतल की *sūtal chī*, fem. सुतलि की *sutalⁱ chī*, I have slept. This form of intransitive verbs has very often (in fact generally) very little of the *meaning* of the perfect tense about it. सुतल की *sūtal chī*, for instance, generally means ‘I am asleep’ rather than ‘I have slept.’ Sometimes, however, the sense of the perfect is quite plain. Examples of both uses will be found below.

It is unnecessary to give tables of the termination of this form of the perfect. In transitive verbs the past participle (in the instrumental or locative) is unchangeable (either for person or for gender). In intransitive verbs it is only changeable for gender. The only thing that changes for person is the auxiliary verb, and of this any appropriate form may be used.

237. The following are examples of this form of the perfect of transitive verbs :—

First Person :—अपनेक ओतय कतेक मोट चले अदि । तीनि मोट त लखलें की, *ap^onek otay katek mōt calai-ahⁱ ? Tinⁱ mōt tã ludh^{alē} chī*, how many well-buckets (worked by cattle) are in use in your (farm)? Well, I have yoked three well-buckets.

हम प्रकार मारबा में बहुत दौड़-धूप कैलें की, *ham ekārā mār^abā mē bahut daur-dhūp kailē* (see § 306) *chī*, I have made great exertions in killing it.

Second Person :—ई कहिनी नहिं सुनलें कह, *i kahinī nahī sun^alē chāh*, have you not heard this saying ?

I have not noted in literature any instance of the occurrence of the third person of this form of the perfect of a transitive verb.

The following are examples of the use of this tense in an intransitive verb :—

First Person :—सबरेक चलल की, *sabērēk calal chī*, I have started (*i.e.*, I started) at dawn.

सुनह गंगा चोरि कै आपल की, *sunāh gaṅgā, cōrī kai āel* (see § 312) *chī*, hear, O Ganges, having committed theft, I have come (*or am come*).

I have not come across any example of the second person.

Third Person :—पानि बरिसला बिना बड़ हानि भेल अकि, *pāni baris^alā binā bar hānī bhēl* (see § 322) *achī*, owing to the rain not falling there has been great loss.

अंगूर सभक प्रहन गुच्छ सभ पाकल टट्टी में लटकल रहल अकि कि जकरा सँ रस चूबि रहल अकि, *āgūr sabhak ehan gucc^hh sabh pākāl tatti mē latakī rahal achī, ki jakārā sē ras cūbī rahal achī*, such ripe bunches of grapes having hung from the trellis have remained (*i.e.*, are there), that the juice has remained dripping (*cf.* § 342) (*i.e.*, keeps dripping).

से जनमल अकि (*v.l.* इथि) मारत तोहि, *sē janamala achī* (*or chathī*) *mārata tōhī*, he has taken birth (who) will kill thee (Man. i. 377).

जाहि मरद लै जोबन सेबलें से मरद बैसल कौक देबहा नदीक धार, *jāhī marad lai jōban seb^alē, sē marad baisal cha^uk deb^ahā nadīk dhār*, the man for whom you kept your virginity, that man is seated (for you) by the stream of the river Debhā.

238. The **Pluperfect Indicative** is formed on the same principles as the second form of the perfect, substituting the past tense of the verb substantive for the present of the verb substan-

tive. Thus देखलें *dekh^alē*, (देखले *dekh^alē*, देखनें *dekh^anē*, देखने *dekh^anē*) बलहुँ *chalah^u*, I had seen; सुतल बलहुँ *sūtal chalah^u*, I had slept. Instead of बलहुँ *chalah^u*, etc., we may as usual have रह्यो *rahī*, etc. There is nothing corresponding to the first form of the perfect; we never meet forms like देखलहुँ बल *dekh^alah^u chal*.

This tense not only has the sense of a pluperfect, but is also used to signify that the action happened a long time ago. Thus, देखलें बलहुँ *dekh^alē chalah^u* means either 'I had seen,' or 'I saw a long time ago.'

I have given सुतल बलहुँ *sūtal chalah^u* (fem. सुतलि बलहुँ *sūtalī chhalah^u*) as the form of the pluperfect of an intransitive verb. It is necessary to add that natives of Mithilā tell me that (in this tense only) intransitive verbs may also be treated as if they were transitive so that we can also have सुतलें बलहुँ *sūtalē chalah^u*. I have, however, never met such a form in literature.

It is unnecessary to give a table of the terminations of this tense. The following are examples of its use in literature:—

239. (a) Transitive verbs—

First Person :—हम तोहरा पहिले हस्ती में उड़ौने रहियऊ, *ham toharā pahilē hassī mē uṛāunē* (see § 273 ff.) *rahiyah^u*, formerly (long ago) I ridiculed you in sport.

Second Person :—जखन धै लेलें (or लेनें or लेने) बलें तखन बाड़व को रह्यो, *jakhān dhai* (see § 314) *lēlē* (or *lēnē* or *lēnē*) *chalē takhān chārab kī rahau*, when you had caught me, then what letting go was there to you (i.e., why did you let me go)?

Third Person :—जतवा जनि कर लेन बलि सुन्दरि ।

से सभ सोपलक ताही ॥

jatawā janī kara lenē chali sundari ।

sē sabha sopalaka tāhī ॥

The fair one made over everything to those from whom she had taken them (Vid. x. 2). Here लेनें *lēnē* is shortened to लेन *lenē* for the sake of metre.

240. (b) Intransitive verbs—

First Person :—राति हम सूतल बलहुँ अपन (for अपना) सिरकी
 में, *rātī ham sūtal chalahūṁ appan* (for *apānā*) *sirākī mē*, at night
 I was asleep in my own tent.

गेल बलहुँ *gēl chalahūṁ*, I had gone. See next example.

Second Person :—कथी लै ओतय गेल बलहुँ । ओतय हमर खेत
 अछि । ओकरा देखे गेल बलहुँ, *kathī lai otay gēl chalahūṁ ? otay hamar*
khēt achī. *Okārā dēkhai gēl chalahūṁ*, why had you gone there ?
 My field is there. I had gone to see it.

Third Person :—अपन सभ धन उड़ाय भिखारि भै गेल बल, *apan*
sabh dhan urāy bhikhārī bhai gēl chal, having squandered all his
 property, he had become a beggar.

राम राम कहि के उठल बलाह, *rām, rām, kahī ke uṭhal chalāh*,
 crying ‘Rām, Rām’ he was arisen (*i.e.*, arose).

अहिरा गोआर गेल कटैया भद्रौ बैसल रहै, *ahirā goār gēl kaṭaiyā*,
bhadri baisal rahai, Ahirā Goār went to Kaṭaiyā ; Bhadri was
 seated (there).

सात नींदे सूतलि बलि फेकुनी, *sāt nīdē sūtalī chalī phēkunī*,
 Phekuni (name of a woman) was asleep in seven sleeps.

It will be noted that, as in the case of the perfect, many of
 the examples of the intransitive verb are not true pluperfects (so
 far as sense goes) at all.

The √हो hō as an Auxiliary.

241. In Hindi there is a set of periphrastic tenses formed
 with the √हो *hō*, become, as the auxiliary. Most of them are
 very rare. As given in the grammars, under various fancy names,
 they are :—

चलता होऊँ, *calatā hōūṁ*, I may be going.

चलता होऊंगा, *calatā hōūṅā*, I shall be going.

चलता होना, *calatā hōtā*, had I been going.

चला होऊँ, *calā hōūṁ*, I may have gone.

चला होऊंगा, *calā hōūṅā*, I shall have gone.

चला होना, *calā hōtā*, had I gone.

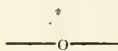
It would be, no doubt, possible to concoct parallel tenses in Maithili, but I have never met any example of any of them except one of the first, which, also, I may add, is the one which is most common in Hindi.

The one example which I have noted is:—

कोन दिमा के अबैत होटे कहउ बुझाय, *kōn diṣā kē abait hōai kahah^u bujhāy*, having explained tell (*i.e.*, tell clearly) in what direction he may be (*i.e.*, is probably) coming.

It will be sufficient to dismiss this and the other connected tenses with these remarks. I shall not refer to them again. If met with they will be easily recognized.

In the following chapter I give a complete paradigm of the conjugation of the regular transitive and of the regular intransitive verb, with roots ending in consonants. The roots chosen as examples are √देख *dēkh*, see, and √सूत *sūt*, sleep.



CHAPTER IV.

CONJUGATION OF THE REGULAR VERB.

242. In the following paradigms attention must be again called to the regular shortening of the antepenultimate vowel as explained in §§ 32 and ff and § 176. When the vowel of the root is आ *ā*, the practice is to shorten it to अ *a*, not to आँ *ā̃*, unless this would cause ambiguity. Thus one form of the third person past indicative of the √लाग *lāg*, begin, is लगलै *lag^alai*, not लागलै *lāg^alai*, because in Maithili there is no √लग *lag*, begin, with which it can be confused. But the long form of the first person of the same tense of the √मार *mār*, strike, is मारलै *mār^alai*, not मरलै *mar^alai*, because the latter might be confused with the मरलै *mar^alai*, he died, the long form of the third person of the √mar, die.

A. TRANSITIVE VERB.

✓ देख *dēkh*, see.

243. (a) (1) Old Present, 'I see,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject : non-honorific. Object : non-honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : non-honorific. Object : non-honorific.)	
1	देखी <i>dēkhī</i> , *देखीं <i>dēkhī̃</i> .	देखिउ <i>dēkhiau</i> , *देखीं <i>dēkhī̃</i> .	देखिउ <i>dēkhiau</i> , *देखीं <i>dēkhī̃</i> .	देखिउ <i>dēkhiau</i> , *देखीं <i>dēkhī̃</i> .	देखिउ <i>dēkhiau</i> , *देखीं <i>dēkhī̃</i> .	देखिउ <i>dēkhiau</i> , *देखीं <i>dēkhī̃</i> .	देखिउ <i>dēkhiau</i> , *देखीं <i>dēkhī̃</i> .
2	देख <i>dēkh</i> , *देखसि <i>dēkhasi</i> .	Same as 1st person.	देख <i>dēkh</i> , *देखसि <i>dēkhasi</i> .	Same as 1st person.	देख <i>dēkh</i> , *देखसि <i>dēkhasi</i> .	देख <i>dēkh</i> , *देखसि <i>dēkhasi</i> .	Same as 1st person.
3	देख <i>dēkh</i> , *देख <i>dēkh</i> , *देख <i>dēkh</i> , *देख <i>dēkh</i> .	देख <i>dēkh</i> , *देख <i>dēkh</i> , *देख <i>dēkh</i> , *देख <i>dēkh</i> .	देख <i>dēkh</i> , *देख <i>dēkh</i> , *देख <i>dēkh</i> , *देख <i>dēkh</i> .	देख <i>dēkh</i> , *देख <i>dēkh</i> , *देख <i>dēkh</i> , *देख <i>dēkh</i> .	देख <i>dēkh</i> , *देख <i>dēkh</i> , *देख <i>dēkh</i> , *देख <i>dēkh</i> .	देख <i>dēkh</i> , *देख <i>dēkh</i> , *देख <i>dēkh</i> , *देख <i>dēkh</i> .	देख <i>dēkh</i> , *देख <i>dēkh</i> , *देख <i>dēkh</i> , *देख <i>dēkh</i> .

* Chiefly used in poetry, or in the old language. Regarding the long *ē* in देख *dēkhai*, देखी *dēkhī*, देखीं *dēkhī̃*, see § 176.

244. (a) (2) Present Conditional, ' (if) I see, I may see, ' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subject : non-honorific. Object : honorific.)	GROUP IV. (Subject : honorific. Object : honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)		
1	देखी <i>dēkhī</i> .	देखो <i>dēkha</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .
2	देख <i>dēkh</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .
3	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .	देखो <i>dēkhā</i> , देखो <i>dēkhā</i> , देखो <i>dēkhā</i> .

* Chiefly used in poetry or in the old language.

245. (a) (3) Imperative, 'let me see, see thou,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subject : non-honorific. Object : honorific.)	GROUP IV. (Subject : honorific. Object : honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)		
1	देखू <i>dēkhū</i> , (sometimes) देखौ <i>dēkhāi</i> .	देखिछे <i>dēkhiāi</i> Or (with object in 2nd person.) देखिचौ <i>dēkhiāu</i> , देखिछू <i>dēkhiāh</i> *देखिब <i>dēkhiā</i> .	देखू <i>dēkhū</i> , देखछू <i>dēkhiāh</i> , देखौ <i>dēkhiāu</i> , देखौ <i>dēkhiāh</i> , देखौ <i>dēkhiāu</i> ; f. देखि <i>dēkhiā</i> , देखि <i>dēkhiā</i> , देखिब <i>dēkhiā</i> , देखिब <i>dēkhiā</i> .	देखिछे <i>dēkhiāi</i> Or (with object in 2nd person.) देखिचौ <i>dēkhiāu</i> , देखिछू <i>dēkhiāh</i> *देखिब <i>dēkhiā</i> .	देखिछे <i>dēkhiāi</i> Or (with object in 2nd person.) देखिचौ <i>dēkhiāu</i> .	देखिछे <i>dēkhiāi</i> Or (with object in 2nd person.) देखिचौ <i>dēkhiāu</i> .	देखिछे <i>dēkhiāi</i> Or (with object in 2nd person.) देखिचौ <i>dēkhiāu</i> .	देखिछे <i>dēkhiāi</i> Or (with object in 2nd person.) देखिचौ <i>dēkhiāu</i> .
2	देख <i>dēkh</i> , देखू <i>dēkhū</i> .	Same as 1st person.	देखू <i>dēkhū</i> , देखछू <i>dēkhiāh</i> , देखौ <i>dēkhiāu</i> , देखौ <i>dēkhiāh</i> , देखौ <i>dēkhiāu</i> ; f. देखि <i>dēkhiā</i> , देखि <i>dēkhiā</i> , देखिब <i>dēkhiā</i> , देखिब <i>dēkhiā</i> .	Same as 1st person, but no forms for object in 2nd person.	देखू <i>dēkhū</i> , देखछू <i>dēkhiāh</i> , देखौ <i>dēkhiāu</i> , देखौ <i>dēkhiāh</i> , देखौ <i>dēkhiāu</i> ; f. देखि <i>dēkhiā</i> , देखि <i>dēkhiā</i> , देखिब <i>dēkhiā</i> , देखिब <i>dēkhiā</i> .	देखू <i>dēkhū</i> , देखछू <i>dēkhiāh</i> , देखौ <i>dēkhiāu</i> , देखौ <i>dēkhiāh</i> , देखौ <i>dēkhiāu</i> ; f. देखि <i>dēkhiā</i> , देखि <i>dēkhiā</i> , देखिब <i>dēkhiā</i> , देखिब <i>dēkhiā</i> .	देखू <i>dēkhū</i> , देखछू <i>dēkhiāh</i> , देखौ <i>dēkhiāu</i> , देखौ <i>dēkhiāh</i> , देखौ <i>dēkhiāu</i> ; f. देखि <i>dēkhiā</i> , देखि <i>dēkhiā</i> , देखिब <i>dēkhiā</i> , देखिब <i>dēkhiā</i> .	देखू <i>dēkhū</i> , देखछू <i>dēkhiāh</i> , देखौ <i>dēkhiāu</i> , देखौ <i>dēkhiāh</i> , देखौ <i>dēkhiāu</i> ; f. देखि <i>dēkhiā</i> , देखि <i>dēkhiā</i> , देखिब <i>dēkhiā</i> , देखिब <i>dēkhiā</i> .
3	देखे <i>dēkhē</i> , *देख <i>dēkh</i> , *देखू <i>dēkhū</i> .	देखणि <i>dēkhatih</i> , देखथु <i>dēkhatih</i> .	देखौ <i>dēkhāu</i> , देखछू <i>dēkhiāh</i> , देखौ <i>dēkhāu</i> , देखछू <i>dēkhiāh</i> , देखौ <i>dēkhāu</i> , देखछू <i>dēkhiāh</i> .	देखौ <i>dēkhāu</i> , देखछू <i>dēkhiāh</i> , देखौ <i>dēkhāu</i> , देखछू <i>dēkhiāh</i> , देखौ <i>dēkhāu</i> , देखछू <i>dēkhiāh</i> .	देखौ <i>dēkhāu</i> , देखछू <i>dēkhiāh</i> , देखौ <i>dēkhāu</i> , देखछू <i>dēkhiāh</i> , देखौ <i>dēkhāu</i> , देखछू <i>dēkhiāh</i> .	देखौ <i>dēkhāu</i> , देखछू <i>dēkhiāh</i> , देखौ <i>dēkhāu</i> , देखछू <i>dēkhiāh</i> , देखौ <i>dēkhāu</i> , देखछू <i>dēkhiāh</i> .	देखौ <i>dēkhāu</i> , देखछू <i>dēkhiāh</i> , देखौ <i>dēkhāu</i> , देखछू <i>dēkhiāh</i> , देखौ <i>dēkhāu</i> , देखछू <i>dēkhiāh</i> .	देखौ <i>dēkhāu</i> , देखछू <i>dēkhiāh</i> , देखौ <i>dēkhāu</i> , देखछू <i>dēkhiāh</i> , देखौ <i>dēkhāu</i> , देखछू <i>dēkhiāh</i> .

* Chiefly used in poetry, or in the old language.

246. Mild Imperative.

Second person.—देखिहें *dekhihē*, देखिअ *dekhiā*, देखिय *dekhiyā*, देखिअह *dekhiāh*, देखिह *dekhihā*, देखिऔक *dekhiāuk*, देखिहौक *dekhihauk*, देखिहौन्ह *dekhihauñhⁱ*, देखिहथि *dekhihathⁱ*, देखवहीन्ह *dekhabahīñhⁱ*, please to see.

247. Respectful Imperative.

Second person.—देखल जाई *dēkhal jāi*, देखल जाओ *dēkhal jāo*, be pleased to see.

248. Respectful Future.

Second person.—देखल जाएत *dēkhal jāet*, देखल जाएत-ग *dēkhal jāet-gā*, you will be pleased to see, be good enough to see.

249. Future Indicative.

First Form.—This is the same as the present conditional (a) (2), to which the termination ग *gā* (poetically गै *gai* or गए *gae*) may optionally be added. Thus देखी *dēkhī* or देखी-ग *dēkhī-gā*, I shall see.

251. (b) (4) **Future Indicative.** Third Form. 'I shall see,' &c. The termination र्गं गि (गै गai or गय gae) may be added throughout.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP IV. (Subject : honorific. Object : honorific.)
1	देखितहूँ <i>dekhitaḥ</i> .		देखतिछे <i>dekhatai</i> Or (with object in 2nd person.) देखतिथौ <i>dekhatau</i> , देखतिअड्ड <i>dekhataḥ</i> .		देखतिऐक <i>dekhataik</i> , Or (with object in 2nd person.) देखतिओक <i>dekhatauk</i> .		Wanting.
2			Wanting.	Same as 1st person, but no forms for object in 2nd person.	Wanting.	Same as 1st person, but no form for object in 2nd person.	Wanting.
3	देखत <i>dekhāt</i> ; fem. देखति <i>dekhāt</i> .	देखतिथि <i>dekhataṭhi</i> , देखतयु <i>dekhataṭh</i> , देखताच <i>dekhataḥ</i> ; f. देखतीच <i>dekhataṭhi</i> , देखतीचि <i>dekhataṭhi</i> .	GROUP I. देखतै <i>dekhatai</i> Or (with object in 2nd person.) देखतो <i>dekhatau</i> , देखतड्ड <i>dekhataḥ</i> .		GROUP I. देखतैक <i>dekhataik</i> Or (with object in 2nd person.) देखतौक <i>dekhatauk</i> .		देखतीचि <i>dekhataṭhi</i> , देखयुचि <i>dekhataṭh</i> , देखतीचि <i>dekhataṭhi</i> .

252. (c) (5) Past Conditional, '(if) I had seen,' &c.; 'I should have seen,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honoric. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honoric. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honoric. Object : non-honorific.)	
1	देखितहुँ देखितौ देखितौ देखितौ	देखितहुँ देखितौ देखितौ देखितौ	देखितहुँ देखितौ देखितौ देखितौ	देखितहुँ देखितौ देखितौ देखितौ	देखितहुँ देखितौ देखितौ देखितौ	देखितहुँ देखितौ देखितौ देखितौ	GROUP IV. (Subject : honoric. Object : honoric.)
2	देखितै देखितै देखितै देखितै	देखितै देखितै देखितै देखितै	देखितै देखितै देखितै देखितै	देखितै देखितै देखितै देखितै	देखितै देखितै देखितै देखितै	देखितै देखितै देखितै देखितै	Same as 1st person.
3	देखितै देखितै देखितै देखितै	देखितै देखितै देखितै देखितै	देखितै देखितै देखितै देखितै	देखितै देखितै देखितै देखितै	देखितै देखितै देखितै देखितै	देखितै देखितै देखितै देखितै	देखितै देखितै देखितै देखितै

* Or देखितहुँ देखितहुँ or देखितहुँ देखितहुँ, and so throughout, except in the short form of the 3rd person of Group I.

253. (c) (6) **Present Indicative.** Uncontracted form. 'I see,' &c.; 'I am seeing,' &c.
(The Auxiliary verb does not change for gender, except in the second person of the long form of G

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	देखत हो <i>dekhaiṭ chī</i> देखैत हो <i>dekhaiṭ chī</i> .		देखत बिछे <i>dekhaiṭ chī</i> ; fem. देखैत बिछे <i>dekhaiṭ chī</i> . Or (with object in 2nd person.) देखत बिछो <i>dekhaiṭ chī</i> ; fem. देखैत बिछो <i>dekhaiṭ chī</i> .		देखत बिछे <i>dekhaiṭ chī</i> ; fem. देखैत बिछे <i>dekhaiṭ chī</i> . Or (with object in 2nd person.) देखत बिछो <i>dekhaiṭ chī</i> ; fem. देखैत बिछो <i>dekhaiṭ chī</i> .	GROUP IV. (Subject : honorific. Object : honorific.)
2	देखत हो <i>dekhaiṭ chī</i> ; fem. देखैत हो <i>dekhaiṭ chī</i> .	Same as 1st person.	देखत बच्चे <i>dekhaiṭ chī</i> ; fem. देखैत बच्चे <i>dekhaiṭ chī</i> .	Same as 1st person, but no forms for object in 2nd person.	Same as 1st person, but no forms for object in 2nd person.	Same as 1st person.
3	देखत अछि <i>dekhaiṭ achi</i> ; fem. देखैत अछि <i>dekhaiṭ achi</i> .	देखत बयि <i>dekhaiṭ chāṭhī</i> ; fem. देखैत बयि <i>dekhaiṭ chāṭhī</i> .	देखत हो <i>dekhaiṭ chī</i> ; fem. देखैत हो <i>dekhaiṭ chī</i> . Or (with object in 2nd person.) देखत हो <i>dekhaiṭ chī</i> ; fem. देखैत हो <i>dekhaiṭ chī</i> .	GROUP I. देखत हो <i>dekhaiṭ chī</i> ; fem. देखैत हो <i>dekhaiṭ chī</i> . Or (with object in 2nd person.) देखत हो <i>dekhaiṭ chī</i> ; fem. देखैत हो <i>dekhaiṭ chī</i> .	GROUP I. देखत हो <i>dekhaiṭ chī</i> ; fem. देखैत हो <i>dekhaiṭ chī</i> . Or (with object in 2nd person.) देखत हो <i>dekhaiṭ chī</i> ; fem. देखैत हो <i>dekhaiṭ chī</i> .	देखत बयि <i>dekhaiṭ chāṭhī</i> ; fem. देखैत बयि <i>dekhaiṭ chāṭhī</i> ; fem. देखैत बयि <i>dekhaiṭ chāṭhī</i> .

254. (c) (6) **Present Indicative.** Contracted form. 'I see,' &c.; 'I am seeing,' &c. (The feminine is the same as the masculine, except in the second person of the long form of Group I.)

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subject : non-honorific. Object : honorific.)	GROUP IV. (Subject : honorific. Object : honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)		
1	{ देखैको <i>dekhai-chā.</i> }		{ देखैकिउ <i>dekhai-chai</i> Or (with object in 2nd person) देखैको <i>dekhai-chau.</i> }		{ देखैकिउक <i>dekhai-chaiak</i> Or (with object in 2nd person.) देखैकोक <i>dekhai-chauk.</i> }		{ देखैकिउनि <i>dekhai-chaiahn.</i> }	{ देखैकोनि <i>dekhai-chaiahn.</i> }
2	देखै <i>dekhai-chē</i>	Same as 1st person.	{ देखैच <i>dekhai-chāh</i> ; fem. देखैचि <i>dekhai-chāh.</i> }		देखैक <i>dekhai-chaiak.</i>	Same as 1st person.			{ देखैक dekhai-chāh. }
3	देखैचि <i>dekhai-chāh.</i> more usually, देखरि <i>dekhāich.</i> देखर <i>dekhāich.</i>	देखैयि <i>dekhai-chāh.</i>	{ GROUP I. देखै <i>dekhai-chai</i> Or (with object in 2nd person.) देखैको <i>dekhai-chau.</i> }		{ GROUP I. देखैक <i>dekhai-chaiak.</i> Or (with object in 2nd person.) देखैकोक <i>dekhai-chauk.</i> }		देखैचिनि <i>dekhai-chāhni.</i>	देखैकोनि <i>dekhai-chāhni.</i>

In both the above forms of the Present Indicative, any optional form of the present tense of the auxiliary verb may be employed, as explained in § 230.

255. (c) (7) **Imperfect Indicative.** Uncontracted form. 'I was seeing,' &c. (The auxiliary verb does not change for gender, except in the third person of the short form of Group I and of Group II, and in the long form of the second person of Group I).

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject : non-honorific. Object : honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	
1	देखत बलहुँ f. देखति बलहुँ	देखत बलहुँ dekhait chalahā; f. देखति बलहुँ dekhait chalahā;	देखत बलिछ dekhait chalai; Or (with object in 2nd person.) देखति बलिछो dekhait chalai;	देखत बलिछ dekhait chalai; Or (with object in 2nd person.) देखति बलिछो dekhait chalai;	देखत बलिछ dekhait chalai; Or (with object in 2nd person.) देखति बलिछो dekhait chalai;	देखत बलिछ dekhait chalai; Or (with object in 2nd person.) देखति बलिछो dekhait chalai;	देखत बलिछ dekhait chalai; Or (with object in 2nd person.) देखति बलिछो dekhait chalai;
2	देखत बले dekhait chalē; f. देखति बले dekhait chalē.	Same as 1st person.	देखत बलिच dekhait chalh; f. देखति बलिच dekhait chalh.	Same as 1st person, but no forms for object in 2nd person.	देखत बलहक dekhait chalahak; f. देखति बलहक dekhait chalahak.	देखत बलहक dekhait chalahak; f. देखति बलहक dekhait chalahak.	देखत बलहक dekhait chalahak; f. देखति बलहक dekhait chalahak.
3	देखत बल dekhait chal; f. देखति बलि dekhait chal.	देखत बलिच dekhait chalh; f. देखति बलिच dekhait chalh.	देखत बले dekhait chalh; Or (with object in 2nd person.) देखति बले dekhait chalh.	देखत बले dekhait chalh; Or (with object in 2nd person.) देखति बले dekhait chalh.	देखत बले dekhait chalh; Or (with object in 2nd person.) देखति बले dekhait chalh.	देखत बले dekhait chalh; Or (with object in 2nd person.) देखति बले dekhait chalh.	देखत बले dekhait chalh; Or (with object in 2nd person.) देखति बले dekhait chalh.

256. (c) (7) **Imperfect Indicative.** Contracted Form. 'I was seeing,' &c. (The feminine is the same as the masculine, except in the third person of the short form of Group I and of Group II, and in the long form of the second person of Group I.)

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.			
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP III. (Subject : non-honorific. Object : honorific.)	GROUP IV. (Subject : honorific. Object : honorific.)
1	देखलहुँ <i>dekhai-chalāhū</i>		देखलिछै Or (with object in 2nd person.) देखलियौ <i>dekhai-chalai</i> <i>dekhai-chalau.</i>		देखलिछैक <i>dekhai-chalāik</i> Or (with object in 2nd person.) देखलियौक <i>dekhai-chalāuk.</i>			देखलिछैन्ह <i>dekhai-chalāih.</i>
2								
	देखलै <i>dekhai-chalāi.</i>	Same as 1st person.	देखलैच <i>dekhai-chalāch,</i> देखलौच <i>dekhai-chalāich.</i>	Same as 1st person, but no forms for object in 2nd person.	देखलैचक <i>dekhai-chalāchāk.</i>	Same as 1st person, but no forms for object in 2nd person.		
3	देखल <i>dekhai-chal;</i> fem. देखलि <i>dekhai-chali.</i>	देखलैच <i>dekhai-chalāch;</i> fem. देखलौच <i>dekhai-chalāich.</i>	GROUP I. देखलै <i>dekhai-chalai</i> Or (with object in 2nd person.) देखलौ <i>dekhai-chalau.</i>		GROUP I. देखलैक <i>dekhai-chalāik</i> Or (with object in 2nd person.) देखलौक <i>dekhai-chalāuk.</i>			देखलैन्ह <i>dekhai-chalāih.</i> देखलौन्ह <i>dekhai-chalāuh.</i>

In both the above forms of the Imperfect Indicative any optional form of the past tense of the auxiliary verb may be employed, as explained in § 231.

257. (d) (8) Past Indicative. 'I saw,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.			
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP III. (Subject : non-honorific. Object : honorific)	GROUP IV. (Subject : honorific. Object : honorific)
1	देखलूँ <i>dekhalaiñ</i> , देखल <i>dekhal</i> , देखली <i>dekhalī</i> ; f. देखलि <i>dekhalī</i> instead of देखल <i>dekhal</i> .		देखलै <i>dekhalai</i> , देखलिष्टे <i>dekhalaiṣṭe</i> Or (with object in 2nd person.) देखलो <i>dekhalau</i> , देखलऊ <i>dekhalauḥ</i> , देखलिचौ <i>dekhalaiḥ</i> , देखलिअऊ <i>dekhalaiakḥ</i> .		देखलै <i>dekhalai</i> , देखलिष्टे <i>dekhalaiṣṭe</i> Or (with object in 2nd person.) देखलो <i>dekhalau</i> , देखलिचौ <i>dekhalaiḥ</i> .		देखलैनि <i>dekhalaini</i> , देखलिष्टेनि <i>dekhalaiṣṭeni</i> .	
2	देखलै <i>dekhalai</i> , देखलै <i>dekhalai</i> .	Same as 1st person.	देखलैच <i>dekhalaiḥ</i> ; fem. देखलिनि <i>dekhalini</i> , देखलैचि <i>dekhalaiḥ</i> .	Same as 1st person, but no forms for object in 2nd person.	देखलैच <i>dekhalaiḥ</i> , देखलैचि <i>dekhalaiḥ</i> .	Same as 1st person, but no forms for object in 2nd person.	देखलैचनि <i>dekhalaiḥni</i> .	Same as 1st person.
3	देखलक <i>dekhalak</i> , *देखल <i>dekhal</i> ; f *देखलि <i>dekhalī</i> .	देखलनि <i>dekhalaini</i> , *देखलयि <i>dekhalaiḥ</i> .	देखलकै <i>dekhalakai</i> Or (with object in 2nd person.) देखलकौ <i>dekhalakau</i> .	GROUP I. देखलकै <i>dekhalakai</i> Or (with object in 2nd person.) देखलकौ <i>dekhalakau</i> .	देखलकै <i>dekhalakai</i> Or (with object in 2nd person.) देखलकौ <i>dekhalakau</i> .	देखलकैनि <i>dekhalaini</i> , देखलकौनि <i>dekhalakaini</i> .	देखलकैनि <i>dekhalaini</i> , देखलकौनि <i>dekhalakaini</i> .	देखलकैनि <i>dekhalaini</i> , देखलकौनि <i>dekhalakaini</i> .

* These forms are peculiar to poetry. In the modern language they are only used by the vulgar.

258. (d) (9) Perfect Indicative. First Form. 'I have seen,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject: non-honorific. Object: non-honorific.)
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honoric. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honoric. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: non-honorific. Object: non-honorific.)	
1	देखलूँ अकि <i>dekhālū̃ achi.</i>		देखलै अकि <i>dekhālai achi</i> Or (with object in 2nd person.) देखलौ अकि <i>dekhālau achi.</i>		देखलैक अकि <i>dekhālaik achi</i> Or (with object in 2nd person.) देखलौक अकि <i>dekhālauk achi.</i>	देखलैन्हि अकि <i>dekhālāinhi</i> <i>achi</i>	
2	देखलै अकि <i>dekhālāi achi.</i>	Same as 1st person.	देखलैच अकि <i>dekhālāich achi</i> ; f. देखलैन्हि अकि <i>dekhālāinhi achi.</i>	Same as 1st person, but no forms for object in 2nd person.	देखलैचक अकि <i>dekhālāichak achi.</i>	देखलैन्हि अकि <i>dekhālāinhi achi.</i>	Same as 1st person
3	देखलक अकि <i>dekhālāk achi.</i>	देखलन्हि अकि <i>dekhālāinhi achi.</i>	GROUP I. देखलकै अकि <i>dekhālakai achi</i> Or (with object in 2nd person.) देखलकौ अकि <i>dekhālākau achi.</i>	GROUP I. देखलकैक अकि <i>dekhālākai achi</i> Or (with object in 2nd person.) देखलकौक अकि <i>dekhālākauk achi.</i>	देखलकैक अकि <i>dekhālākai achi</i> Or (with object in 2nd person.) देखलकौक अकि <i>dekhālākauk achi.</i>	देखलकैन्हि अकि <i>dekhālāinhi achi.</i>	देखलकौन्हि अकि <i>dekhālākauinhi achi.</i>

Any other optional form of the preterite indicative may be substituted for those given above. Thus देखल अकि *dekhāl achi*, देखलिठे अकि *dekhālithi achi*, etc. Also, instead of अकि *achi* we may substitute any other optional form of the third person of the present of the auxiliary verb; but the ones in ordinary use are अकि *achi* and अहि *ahi*.

259. (d) (9) Perfect Indicative. Second Form. 'I have seen,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject : honoric. Object : honoric.)
	GROUP I. (Subject : non-honoric. Object : non-honoric.)	GROUP II. (Subject : honoric. Object : non-honoric.)	GROUP I. (Subject : non-honoric. Object : non-honoric.)	GROUP II. (Subject : honoric. Object : non-honoric.)	GROUP I. (Subject : non-honoric. Object : non-honoric.)	GROUP II. (Subject : non-honoric. Object : non-honoric.)	
1	देखलें की <i>dekhale chi.</i>	देखलें किछे <i>dekhale chai</i> Or (with object in 2nd person.) देखलें किचौ <i>dekhale chiau.</i>	देखलें की <i>dekhale chāh</i> ; देखलें किचि <i>dekhale chahi.</i>	देखलें की <i>dekhale chāh</i> ; देखलें किचि <i>dekhale chahi.</i>	देखलें बिष्टेक <i>dekhale chiatk</i> Or (with object in 2nd person.) देखलें बिचौक <i>dekhale chiatk.</i>	देखलें बिष्टेक <i>dekhale chiatk</i> Or (with object in 2nd person.) देखलें बिचौक <i>dekhale chiatk.</i>	देखलें किछिन्हि <i>dekhale chiahinhi.</i>
2	देखलें के <i>dekhale che.</i>	Same as 1st person.	देखलें के <i>dekhale chāh</i> ; देखलें किचि <i>dekhale chahi.</i>	देखलें के <i>dekhale chāh</i> ; देखलें किचि <i>dekhale chahi.</i>	देखलें के <i>dekhale chāh</i> ; देखलें किचि <i>dekhale chahi.</i>	देखलें के <i>dekhale chāh</i> ; देखलें किचि <i>dekhale chahi.</i>	Same as 1st person.
3	देखलें अकि <i>dekhale ach.</i>	देखलें कथि <i>dekhale chathi.</i>	देखलें के <i>dekhale chāh</i> ; Or (with object in 2nd person.) देखलें की <i>dekhale chāh.</i>	देखलें के <i>dekhale chāh</i> ; Or (with object in 2nd person.) देखलें की <i>dekhale chāh.</i>	देखलें के <i>dekhale chāh</i> ; Or (with object in 2nd person.) देखलें की <i>dekhale chāh.</i>	देखलें के <i>dekhale chāh</i> ; Or (with object in 2nd person.) देखलें की <i>dekhale chāh.</i>	देखलें कथिन्हि <i>dekhale chathinhi.</i>

Instead of देखलें *dekhale*, we often hear देखलें *dekhale*. The vulgar often substitute देखने *dekhane* or देखने *dekhane*, and these forms are also occasionally used by the educated.
Any optional form of the present tense of the auxiliary verb may be employed, as explained in § 236.

260. (d) (10) Pluperfect Indicative. 'I had seen,' &c.; 'I saw a long time ago,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP IV. (Subject : honorific. Object : honorific.)
1	देखलें बलहुँ <i>dekhalē balhū</i>	देखलें देखलें चलाह. <i>dekhalē dekhalē chalah.</i>	देखलें बलिष्टे Or (with object in 2nd person.) देखलें बलियो देखलें चलाह <i>dekhalē baliṣṭe</i> Or <i>dekhalē baliyō dekhalē chalah</i>	देखलें बलिष्टे Or (with object in 2nd person.) देखलें बलियो देखलें चलाह <i>dekhalē baliṣṭe</i> Or <i>dekhalē baliyō dekhalē chalah</i>	देखलें बलिष्टे Or (with object in 2nd person.) देखलें बलियो देखलें चलाह <i>dekhalē baliṣṭe</i> Or <i>dekhalē baliyō dekhalē chalah</i>	देखलें बलिष्टे Or (with object in 2nd person.) देखलें बलियो देखलें चलाह <i>dekhalē baliṣṭe</i> Or <i>dekhalē baliyō dekhalē chalah</i>	देखलें बलिष्टे Or (with object in 2nd person.) देखलें बलियो देखलें चलाह <i>dekhalē baliṣṭe</i> Or <i>dekhalē baliyō dekhalē chalah</i>
2	देखलें बलें <i>dekhalē balē</i>	देखलें बलें <i>dekhalē balē</i>	देखलें बलें <i>dekhalē balē</i>	देखलें बलें <i>dekhalē balē</i>	देखलें बलें <i>dekhalē balē</i>	देखलें बलें <i>dekhalē balē</i>	देखलें बलें <i>dekhalē balē</i>
3	देखलें बल <i>dekhalē bal</i> देखलें बलि <i>dekhalē bali</i>	देखलें बलें <i>dekhalē balē</i> देखलें बलें <i>dekhalē balē</i>	देखलें बलें <i>dekhalē balē</i> देखलें बलें <i>dekhalē balē</i>	देखलें बलें <i>dekhalē balē</i> देखलें बलें <i>dekhalē balē</i>	देखलें बलें <i>dekhalē balē</i> देखलें बलें <i>dekhalē balē</i>	देखलें बलें <i>dekhalē balē</i> देखलें बलें <i>dekhalē balē</i>	देखलें बलें <i>dekhalē balē</i> देखलें बलें <i>dekhalē balē</i>

As in the perfect देखलें *dekhalē*, देखलें *dekhalē* or देखलें *dekhalē* are found instead of देखलें *dekhalē*.

Any optional form of the past tense of the auxiliary verb may be employed, as explained in § 238.

261. **Verbal Nouns and Infinitives.**

- (1) देखि *dēkhī* (or देख *dēkh*) (oblique form, देखै *dēkhai* or देखँ *dēkhā*), the act of seeing.
- (2) देखब *dēkhab* (obl. form, देखबा *dēkh^abā*), the act of seeing, to see.
- (3) देखल *dēkhal* (obl. form, देखला *dēkh^alā*), the act of seeing.

262. **Noun of Agency.**

देखवाह *dēkh^abāh* or देखवाह *dēkh^awāh*, one who sees.

263. **Participles.**

Present:—देखैत *dekhaite* (fem. देखैति *dekhaitei*), seeing.

Past:—देखल *dēkhal* (fem. देखलि *dēkhalī*), seen.

Conjunctive:—देखि *dēkhī* (देख *dēkh*), देखि कै *dēkhī kaī*, देखि कै *dēkhī kī*, or देखि कैकै *dēkhī kaikī*, having seen.

Adverbial:—देखितहिं *dekhitahī*, on seeing, in the act of seeing, immediately on seeing.

B. INTRANSITIVE VERB.

✓सुत *sūt*, sleep.

264. It is only necessary to give paradigms of those tenses of the intransitive verb which are formed from the past participle. In the other tenses it is conjugated exactly like the transitive verb.

As the intransitive verb has no direct object, those forms of the verb which have special reference to the object, *viz.*, Groups III and IV, and the long forms in औ *au* of Groups I and II can only refer to the indirect object. The mode of their employment is explained in § 189.

265. (d) (8) Past Indicative. 'I slept,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subject : non-honorific Object (indi- rect) : honorific.)	GROUP IV. (Subject : honorific. Object (indi- rect) : honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)		
1	सुतलई <i>sutalāi</i> , सुतली <i>sutālī</i> .		सुतलिष्टे <i>sutalīstī</i> Or (with indirect object in 2nd person.) सुतलिथो <i>sutalītho</i> , सुतलिथइ <i>sutalīthi</i> .		सुतलिष्टेक <i>sutalīstīk</i> Or (with indirect object in 2nd person.) सुतलिथोक <i>sutalīthok</i> .		सुतलिष्टेन्हि <i>sutalīstīhī</i> .	
2	सुतलै <i>sutalāi</i> , सुतल <i>sutāl</i> .	Same as 1st person.	सुतलचि <i>sutalāchi</i> , fem. सुतलीचि <i>sutālīchi</i> , सुतलीहि <i>sutālīhī</i> .	Same as 1st person, but no forms for object in 2nd person.	सुतलचैक <i>sutalāchīk</i> , सुतलचीक <i>sutālāchīk</i> .	Same as 1st person, but no forms for object in 2nd person.	सुतलचैन्हि <i>sutalāchīhī</i> .	Same as 1st person.
3	सुतल <i>sūtāl</i> ; fem. सुतलि <i>sūtālī</i> .	सुतलचि <i>sutalāchi</i> (fem. सुतलीचि <i>sutālīchi</i> , सुतलीहि <i>sutālīhī</i>); सुत- लिहि <i>sutālīhī</i> .	GROUP I. सुतलै <i>sutalāi</i> Or (with indirect object in 2nd person.) सुतलौ <i>sutalāu</i> , सुतलइ <i>sutalāhi</i> .		सुतलैक <i>sutalāik</i> Or (with indirect object in 2nd person.) सुतलौक <i>sutalāuk</i> .		सुतलथीन्हि <i>sutalāthīhī</i> , सुतलयून्हि <i>sutalāyūhī</i> .	

266. (d) (9) Perfect Indicative. First form. 'I have slept,' &c.

PERSON	SHORT FORM.		LONG FORM.		REDUNDANT FORM.			GROUP III. (Subject : non-honoric. Object (indi- rect) : honoric.)	GROUP IV. (Subject : honoric. Object (indi- rect) : honoric.)
	GROUP I. (Subject : non-honoric. Object : non-honoric.)	GROUP II. (Subject : honoric. Object : non-honoric.)	GROUP I. (Subject : non-honoric. Object : non-honoric.)	GROUP II. (Subject : honoric. Object : non-honoric.)	GROUP I. (Subject : non-honoric. Object : non-honoric.)	GROUP II. (Subject : honoric. Object : non-honoric.)	GROUP III. (Subject : non-honoric. Object (indi- rect) : honoric.)		
1	सुतलहुँ अकि सुतलहुँ अकि <i>sutalāhū achī sutalāhū achī.</i>		सुतलिण्ड अकि सुतलित अकि Or (with ind. obj. in 2nd person.) सुतलियौ अकि सुतलियौ अकि <i>sutalāṇḍ achī sutalāṭ achī</i> <i>sutalāyau achī sutalāyau achī.</i>	सुतलिण्ड अकि सुतलित अकि Or (with ind. obj. in 2nd person.) सुतलियौ अकि सुतलियौ अकि <i>sutalāṇḍ achī sutalāṭ achī</i> <i>sutalāyau achī sutalāyau achī.</i>	सुतलिण्ड अकि सुतलित अकि Or (with ind. obj. in 2nd person.) सुतलियौ अकि सुतलियौ अकि <i>sutalāṇḍ achī sutalāṭ achī</i> <i>sutalāyau achī sutalāyau achī.</i>	सुतलिण्ड अकि सुतलित अकि Or (with ind. obj. in 2nd person.) सुतलियौ अकि सुतलियौ अकि <i>sutalāṇḍ achī sutalāṭ achī</i> <i>sutalāyau achī sutalāyau achī.</i>	सुतलिण्ड अकि सुतलित अकि Or (with ind. obj. in 2nd person.) सुतलियौ अकि सुतलियौ अकि <i>sutalāṇḍ achī sutalāṭ achī</i> <i>sutalāyau achī sutalāyau achī.</i>	सुतलिण्ड अकि सुतलित अकि Or (with ind. obj. in 2nd person.) सुतलियौ अकि सुतलियौ अकि <i>sutalāṇḍ achī sutalāṭ achī</i> <i>sutalāyau achī sutalāyau achī.</i>	सुतलिण्ड अकि सुतलित अकि Or (with ind. obj. in 2nd person.) सुतलियौ अकि सुतलियौ अकि <i>sutalāṇḍ achī sutalāṭ achī</i> <i>sutalāyau achī sutalāyau achī.</i>
2	सुतलै अकि सुतलै अकि <i>sutalāi achī sutalāi achī.</i>	Same as 1st person.	सुतलै अकि सुतलै अकि <i>sutalāi achī sutalāi achī.</i>	Same as 1st person.	सुतलै अकि सुतलै अकि <i>sutalāi achī sutalāi achī.</i>	सुतलै अकि सुतलै अकि <i>sutalāi achī sutalāi achī.</i>	सुतलै अकि सुतलै अकि <i>sutalāi achī sutalāi achī.</i>	सुतलै अकि सुतलै अकि <i>sutalāi achī sutalāi achī.</i>	सुतलै अकि सुतलै अकि <i>sutalāi achī sutalāi achī.</i>
3	सुतलक अकि सुतलक अकि <i>sutalāk achī sutalāk achī.</i>	सुतलै अकि सुतलै अकि <i>sutalāi achī sutalāi achī.</i>	सुतलै अकि सुतलै अकि <i>sutalāi achī sutalāi achī.</i>	सुतलै अकि सुतलै अकि <i>sutalāi achī sutalāi achī.</i>	सुतलै अकि सुतलै अकि <i>sutalāi achī sutalāi achī.</i>	सुतलै अकि सुतलै अकि <i>sutalāi achī sutalāi achī.</i>	सुतलै अकि सुतलै अकि <i>sutalāi achī sutalāi achī.</i>	सुतलै अकि सुतलै अकि <i>sutalāi achī sutalāi achī.</i>	सुतलै अकि सुतलै अकि <i>sutalāi achī sutalāi achī.</i>

Any optional form of the Past Indicative may be substituted for those given above. Thus सुतली अकि सुतली अकि, I have slept, instead of सुतलै अकि सुतलै अकि.

Also, instead of अकि अकि we may substitute any of the optional forms of the third person of the present of the auxiliary verb; but the ones in ordinary use are अकि अकि and अकि अकि.

267. (d) (9) Perfect Indicative. Second Form. 'I have slept,' &c.; 'I am asleep,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subject : non-honorific. Object (in- direct) : honorific.)	GROUP IV. (Subject : honorific. Object (in- direct) : honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)		
1	सुतल को <i>sūtal chī</i> ; fem. सुतल को <i>sūtal chī</i> .	सुतल बिटे <i>sūtal chīai</i> ; fem. सुतल बिटे <i>sūtal chīai</i> Or (with indirect object in 2nd per.) सुतल बिचौ <i>sūtal chīau</i> ; fem. सुतल बिचौ <i>sūtal chīau</i> .	सुतल बिटे <i>sūtal chīai</i> ; fem. सुतल बिटे <i>sūtal chīai</i> Or (with indirect object in 2nd per.) सुतल बिचौ <i>sūtal chīau</i> ; fem. सुतल बिचौ <i>sūtal chīau</i> .	सुतल बिटे <i>sūtal chīai</i> ; fem. सुतल बिटे <i>sūtal chīai</i> Or (with indirect object in 2nd per.) सुतल बिचौ <i>sūtal chīau</i> ; fem. सुतल बिचौ <i>sūtal chīau</i> .	सुतल बिटे <i>sūtal chīai</i> ; fem. सुतल बिटे <i>sūtal chīai</i> Or (with indirect object in 2nd per.) सुतल बिचौ <i>sūtal chīau</i> ; fem. सुतल बिचौ <i>sūtal chīau</i> .	सुतल बिटे <i>sūtal chīai</i> ; fem. सुतल बिटे <i>sūtal chīai</i> Or (with indirect object in 2nd per.) सुतल बिचौ <i>sūtal chīau</i> ; fem. सुतल बिचौ <i>sūtal chīau</i> .	सुतल बिटे <i>sūtal chīai</i> ; fem. सुतल बिटे <i>sūtal chīai</i> Or (with indirect object in 2nd per.) सुतल बिचौ <i>sūtal chīau</i> ; fem. सुतल बिचौ <i>sūtal chīau</i> .	सुतल बिटे <i>sūtal chīai</i> ; fem. सुतल बिटे <i>sūtal chīai</i> Or (with indirect object in 2nd per.) सुतल बिचौ <i>sūtal chīau</i> ; fem. सुतल बिचौ <i>sūtal chīau</i> .
2	सुतल के <i>sūtal chē</i> ; fem. सुतल के <i>sūtal chē</i> .	Same as 1st person.	सुतल के <i>sūtal chē</i> ; fem. सुतल के <i>sūtal chē</i> .	Same as 1st person, but no forms for object in 2nd person.	सुतल के <i>sūtal chē</i> ; fem. सुतल के <i>sūtal chē</i> .	सुतल के <i>sūtal chē</i> ; fem. सुतल के <i>sūtal chē</i> .	Same as 1st person.	Same as 1st person.
3	सुतल अचि <i>sūtal achī</i> ; fem. सुतल अचि <i>sūtal achī</i> .	सुतल अचि <i>sūtal achī</i> ; fem. सुतल अचि <i>sūtal achī</i> .	सुतल के <i>sūtal chē</i> ; fem. सुतल के <i>sūtal chē</i> .	सुतल के <i>sūtal chē</i> ; fem. सुतल के <i>sūtal chē</i> .	सुतल के <i>sūtal chē</i> ; fem. सुतल के <i>sūtal chē</i> .	सुतल के <i>sūtal chē</i> ; fem. सुतल के <i>sūtal chē</i> .	सुतल के <i>sūtal chē</i> ; fem. सुतल के <i>sūtal chē</i> .	सुतल के <i>sūtal chē</i> ; fem. सुतल के <i>sūtal chē</i> .

Any optional form of the present tense of the auxiliary verb may be employed, as explained in § 236.

268. (d) (10) Pluperfect Indicative. 'I had slept,' &c.; 'I slept a long time ago,' &c.; 'I was asleep,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP III. (Subject : non-honorific. Object (indi- rect) : honorific.)	GROUP IV. (Subject : honorific. Object indi- rect) : honorific.)
1	सुतल* कलहूँ <i>sūtal chalahū</i> ; f. सुतलि* कलहूँ <i>sūtalī chalahū</i> .	सुतल कलिष्टे <i>sūtal chalai</i> ; fem. सुतलि कलिष्टे <i>sūtalī chalai</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal chaliau</i> ; fem. सुतलि कलिचौ <i>sūtalī chaliau</i> .	सुतल कलहूँ <i>sūtal chalahū</i> ; f. सुतलि कलिच <i>sūtalī chaliḥ</i> .	सुतल कलिष्टे <i>sūtal chalai</i> ; fem. सुतलि कलिष्टे <i>sūtalī chalai</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal chaliau</i> ; fem. सुतलि कलिचौ <i>sūtalī chaliau</i> .	सुतल कलिष्टे <i>sūtal chalai</i> ; fem. सुतलि कलिष्टे <i>sūtalī chalai</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal chaliau</i> ; fem. सुतलि कलिचौ <i>sūtalī chaliau</i> .	सुतल कलिष्टे <i>sūtal chalai</i> ; fem. सुतलि कलिष्टे <i>sūtalī chalai</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal chaliau</i> ; fem. सुतलि कलिचौ <i>sūtalī chaliau</i> .	सुतल कलिष्टे <i>sūtal chalai</i> ; fem. सुतलि कलिष्टे <i>sūtalī chalai</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal chaliau</i> ; fem. सुतलि कलिचौ <i>sūtalī chaliau</i> .	सुतल कलिष्टे <i>sūtal chalai</i> ; fem. सुतलि कलिष्टे <i>sūtalī chalai</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal chaliau</i> ; fem. सुतलि कलिचौ <i>sūtalī chaliau</i> .
2	सुतल कलें <i>sūtal chalē</i> ; fem. सुतलि कलें <i>sūtalī chalē</i> .	Same as 1st person.	सुतल कलें <i>sūtal chalē</i> ; f. सुतलि कलिच <i>sūtalī chaliḥ</i> .	सुतल कलिष्टे <i>sūtal chalai</i> ; fem. सुतलि कलिष्टे <i>sūtalī chalai</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal chaliau</i> ; fem. सुतलि कलिचौ <i>sūtalī chaliau</i> .	सुतल कलिष्टे <i>sūtal chalai</i> ; fem. सुतलि कलिष्टे <i>sūtalī chalai</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal chaliau</i> ; fem. सुतलि कलिचौ <i>sūtalī chaliau</i> .	सुतल कलिष्टे <i>sūtal chalai</i> ; fem. सुतलि कलिष्टे <i>sūtalī chalai</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal chaliau</i> ; fem. सुतलि कलिचौ <i>sūtalī chaliau</i> .	सुतल कलिष्टे <i>sūtal chalai</i> ; fem. सुतलि कलिष्टे <i>sūtalī chalai</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal chaliau</i> ; fem. सुतलि कलिचौ <i>sūtalī chaliau</i> .	सुतल कलिष्टे <i>sūtal chalai</i> ; fem. सुतलि कलिष्टे <i>sūtalī chalai</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal chaliau</i> ; fem. सुतलि कलिचौ <i>sūtalī chaliau</i> .
3	सुतल कल <i>sūtal chal</i> ; fem. सुतलि कलि <i>sūtalī chali</i> .	सुतल कलिच <i>sūtal chaliḥ</i> ; fem. सुतलि कलिच <i>sūtalī chaliḥ</i> .	सुतल कलें <i>sūtal chalē</i> ; f. सुतलि कलिच <i>sūtalī chaliḥ</i> .	सुतल कलिष्टे <i>sūtal chalai</i> ; fem. सुतलि कलिष्टे <i>sūtalī chalai</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal chaliau</i> ; fem. सुतलि कलिचौ <i>sūtalī chaliau</i> .	सुतल कलिष्टे <i>sūtal chalai</i> ; fem. सुतलि कलिष्टे <i>sūtalī chalai</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal chaliau</i> ; fem. सुतलि कलिचौ <i>sūtalī chaliau</i> .	सुतल कलिष्टे <i>sūtal chalai</i> ; fem. सुतलि कलिष्टे <i>sūtalī chalai</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal chaliau</i> ; fem. सुतलि कलिचौ <i>sūtalī chaliau</i> .	सुतल कलिष्टे <i>sūtal chalai</i> ; fem. सुतलि कलिष्टे <i>sūtalī chalai</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal chaliau</i> ; fem. सुतलि कलिचौ <i>sūtalī chaliau</i> .	सुतल कलिष्टे <i>sūtal chalai</i> ; fem. सुतलि कलिष्टे <i>sūtalī chalai</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal chaliau</i> ; fem. सुतलि कलिचौ <i>sūtalī chaliau</i> .

* Or (both masc. and fem.) सुतलें *sūtalē*, or (less commonly, and mostly by the uneducated) सुतलें *sūtalē*, सुतलें *sūtalē*, or सुतलें *sūtalē*.
Any optional form of the past tense of the auxiliary verb may be employed, as explained in § 258.

CHAPTER V.

VOCALIC ROOTS.

269. The roots of the verbs conjugated in the preceding chapter end in a consonant. If a root ends in a vowel, the same terminations are added, but when these commence with a vowel, changes, which require explanation, occur in the method of suffixing them to the root.

The same is the case with verbs whose roots end in आब *āb*, in which the ब *b* represents an older semi-vowel व *v*, which is, as a general rule, ultimately derived from a Sanskrit प *p*. The conjugation of these verbs runs parallel with that of verbs in आ *ā*, but at the same time differs from them in certain particulars. Owing to the nature of these roots in आब *āb*, I class them as vocalic roots for convenience of treatment.

Vocalic roots may end in आ *ā*, आब *āb*, इ *i*, ई *ī*, ए *ē*, ऊ *ū* or ओ *ō*. They will be dealt with in that order.

Roots in आ *ā* and आब *āb*.

270. Of all vocalic roots these are by far most common. Verbs whose roots end in आ *ā* include all potential passives (see § 333), a large number of intransitive verbs, and the transitive verb √ खा *khā*, eat.

Verbs whose roots end in आब *āb* include nearly all causals and double causals (see §§ 334 and ff), a certain number of transitive verbs, and the intransitive verbs √ गाब *gāb*, sing.. √ पकताब *pach^{at}āb*, repent, and √ आब *āb*, come. √ आब *āb* is irregular in some of its forms and will be dealt with in § 312, although in this chapter I have freely used regular forms in the examples. √ गाब *gāb* follows the other roots in आब *āb*, except that as they are transitive and it is usually intransitive, it in such cases takes the intransitive forms of the past tenses. When used as a tran-

sitive verb it is conjugated as such. Thus,—गाओल *gāol*, he sang (intransitive); but (Vid. xxiii, 11) एह गाओल *eh gāol*, I sang this (transitive).

271. As a great many verbs have both potential passive and causal forms, we frequently notice pairs of each conjugation running side by side. Thus from the √देख *dēkh*, see, we have the potential passive √देखा *dēkhā*, be visible, and the causal √देखाब *dēkhāb*, cause to see, show. The past participle of the former would be देखाओल *dekhāel* and of the latter देखाओल *dekhāol*. देखैलहुँ *dekhaīlahū* would mean ‘I was visible,’ देखौलहुँ *dekhaūlahū* would mean ‘I caused to see.’

The following are examples of these roots, with the past participle in each case :—

A. Verbs in आ ā.

Root.	Past Participle.
देख <i>dēkhā</i> , be visible,	देखाओल <i>dekhāel</i> .
अघा <i>aghā</i> , be satiated.	अघाओल <i>aghāel</i> .
घबड़ा <i>ghabārā</i> , be confused,	घबड़ाओल <i>ghabārāel</i> .
हड़बड़ा <i>harābarā</i> , be flurried,	हड़बड़ाओल <i>harābarāel</i> .
खा <i>khā</i> , eat,	खाओल <i>khāel</i> .

B. Verbs in आब āb.

देखाब <i>dēkhāb</i> , show,	देखाओल <i>dekhāol</i> .
पाब <i>pāb</i> , obtain,	पाओल <i>pāol</i> .
गाब <i>gāb</i> , sing.	गाओल <i>gāol</i> .
पकताब <i>pachātāb</i> , repent.	पकताओल <i>pachātāol</i> .

272. As usual (*vide* §§ 32 ff) the termination आ ā or आब āb is liable to be shortened in the antepenultimate. It is usually, however, retained long before a final ऐ *ai* or औ *au*. Thus पाबै *pābai*. पाबौ *pābau*, as explained in § 176. Before ऐत *ait* of the

present participle आब *āb* is as usual shortened, as in पबैत *pubait*. Verbs in आ *ā*, on the other hand, make the present participle as in खाइत *khāit* or खायित *khāyit*.

When the final vowel of a root in आ *ā* comes before a termination beginning with अ *a*, the two together become आऌ *āe*. Thus खा *khā* + अल *a* becomes खाऌल *khāel* (really for खायल *khāyal*, with euphonic य् *y* inserted), eaten or I ate; खा *khā* + अब *ab* becomes खाऌब *khāeb*, to eat or I shall eat. Before ऐ *ai*, it usually remains unchanged, as in देखाऐ *dekhāai*, he sees, but in the present participle, the termination ऐत *ait* becomes इत *it*, and before the इ *i* the आ *ā* either remains unchanged or inserts a य् *y*; thus, as above, खाइत *khāit* or खायित *khāyit*, eating. As usual (see §§ 11, 14) इ *i* is often employed for ए *e*, and *vice versa*, so that we may meet forms such as खाइल *khāil*, खाइब *khāib* or खाऌत *khāet*. In all these cases, when the आ *ā* is shortened under the antepenultimate rule, the two vowels together become ऐ *ai* (often written, as usual अइ *ai* or अए *ae*, see § 13). Thus खैलहुँ *khailahū̃*, I ate, खैबै *khāibai*, I shall eat, खैतहुँ *khāitahū̃* (if) I had eaten.

273. With roots ending in आब *āb*, the procedure is somewhat different. As a general rule, before अ *a*, the आब *āb* plus अ *a* becomes आओ *āo*. Thus देखाब *dēkhāb* + अब *ab* becomes देखाओब *dēkhāob* (poetical form; for the usual form see below), I shall show; देखाब *dēkhāb* + अल *al* becomes देखाओल *dēkhāol*, I showed. In the form देखाबयि *dēkhābathī* (3rd person, Short Form, Group II, Old Present), the ब *b* is preserved unchanged.

Before terminations commencing with ऐ *ai* or औ *au* the ब *b* is usually retained. Thus देखाबै *dēkhābai*, देखाबौ *dēkhābau* (3rd person, Long Form, Group I, Old Present); Present Participle देखबैत *dēkhābait*, with shortening of the antepenultimate. Before इ *i* or ई *ī*, आब *āb* remains unchanged, as in देखाबी *dēkhābī*, I show.

274. In the modern language there is a tendency to assimilate the conjugation of roots in अब *āb* to that of those in आ *ā*. A glance at the paradigm will show that many optional forms are borrowed from the latter conjugation. In the 2nd verbal noun and in the future the conjugation in आ *ā* has almost ousted the original one. We have just seen that the old poetical form of the first person future was देखाओब *dekhāob*, I shall show. In the modern language it is, however, always देखाब *dekhāb*. A reference to the paradigm will show how completely the original *o*-conjugation has disappeared in the future. It has only survived in the third form of the tense.

On the other hand, the past tense, the one most frequently employed, strongly preserves the *o*-conjugation. The conjugation of roots in आ *ā*, has here entirely failed to gain a footing. In this tense, and elsewhere in similar circumstances, when आओ *ā-o* becomes अओ *a-o*, under the antepenultimate rule, the two adjacent vowels coalesce, and are usually written औ *au*. Thus, देखाओल *dekhāol* or देखौलहुँ *dekhāulah̃*, I showed.

275. In the following paradigms, I take as the model of a root in आ *ā* the √देखा *dekhā*, be visible, and as the model of a root in अब *āb*, √देखाब *dēkhāb*, show. I only give the short and long forms of Groups I and II. The redundant forms of these two groups, and the forms of Groups III and IV can be made from these without any difficulty. In cases where any difficulty is likely to arise, I solve it in additional notes. It is only necessary to give the four simple tenses, the verbal nouns, and the participles. The periphrastic tenses can easily be made from these materials. Even for the four simple tenses, I only give the most common forms.

One other remark should be made. I have throughout spoken of roots ending in अब *āb*. This termination is very often written अब *āw* or *ār*, and is even so pronounced in South Mithilā. Thus, instead of देखाबी *dekhābī*, we hear देखावी *dekhāwī* or *dekhārī*,

and so throughout. There is no doubt that in the best standard Maithili the correct forms are those with *ब* *b*, though *ब* *w* forms will often be found in literature (generally due to careless writing).

276. (a) (1) Old Present.

'I show,' &c.

'I am visible,' &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP I. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	देखाई <i>dekhai</i> , देखाज <i>dekhaij</i> .		देखै <i>dekhai</i> Or (with object in 2nd person.) देखौ <i>dekhaiu</i> .		देखावै <i>dekhai</i> (देखाई <i>dekhai</i>), देखाबू <i>dekhai</i> (देखाज <i>dekhaij</i>).		देखाविष्टे <i>dekhai</i> (देखै <i>dekhai</i>) Or (with obj. in 2nd pers.) देखाविष्टौ <i>dekhai</i> (देखै <i>dekhai</i>) <i>dekhai</i> .	
2	देखा <i>dekha</i> .	Same as 1st person.	देखाह <i>dekhai</i> .	Same as 1st person, but no forms for object in 2nd person.	देखाव <i>dekhai</i> .	Same as 1st person.	देखावह <i>dekhai</i> , Red. form देखावहक <i>dekhai</i> .	Same as 1st person, but no forms for object in 2nd person.
3	देखाय <i>dekhai</i> , (often spelt देखाय <i>dekhai</i>), देखाओ <i>dekhai</i> (देखाव <i>dekhai</i>).	देखायि <i>dekhai</i> .	देखाओ <i>dekhai</i> Or (with object in 2nd person.) देखाओ <i>dekhai</i> , देखाओ <i>dekhai</i> .	GROUP I. देखाओ <i>dekhai</i> Or (with object in 2nd person.) देखाओ <i>dekhai</i> .	देखावै <i>dekhai</i> (देखाव <i>dekhai</i>).	देखावयि <i>dekhai</i> .	GROUP I. देखावै <i>dekhai</i> Or (with object in 2nd person.) देखावौ <i>dekhai</i> .	

For ā-verbs, in Groups III and IV, we have (1) देखै *dekhai*; (2) देखावै *dekhai*; (3) देखावै *dekhai*; देखावै *dekhai*; देखावै *dekhai*.

278. (b) (4) Future Indicative. Third Form.
'I shall be visible,' &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	देखतहुँ <i>dekhatāh</i> .	देखतौ <i>dekhatāh</i> .	देखतिष्ठे <i>dekhatītai</i> Or (with object in 2nd person). देखतिष्ठौ <i>dekhatītau</i> .		देखतहुँ <i>dekhatāh</i> .		देखतौ <i>dekhatāh</i> Or (with obj. in 2nd person). देखतौ <i>dekhatātau</i> .	
2	Wanting.	Same as 1st person.	Wanting.	Same as 1st person.	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.
3	देखारत <i>dekhatāt</i> .	देखतौह <i>dekhatāth</i> .	GROUP I. देखतै <i>dekhatītai</i> Or (with object in 2nd person). देखतौ <i>dekhatītau</i> .		देखायोन <i>dekhatōt</i> .	देखतौह <i>dekhatāth</i> .	GROUP I. देखतै <i>dekhatītai</i> Or (with obj. in 2nd person). देखतौ <i>dekhatātau</i> .	

279. (c) (5) Past Conditional.

'If I had been visible,' &c.; 'I should have been visible,' &c. 'If I had shown,' &c.; 'I should have shown,' &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honoric. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honoric. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honoric. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honoric. Object : non-honorific.)
1	देखतहुँ <i>dekhatāhū</i>		देखतिष्ठे <i>dekhatisthāi</i> Or (with object in 2nd person.) देखतिओ <i>dekhatio</i>	देखतहुँ <i>dekhatāhū</i> , देखतिहुँ <i>dekhatihū</i> <i>dekhatāhū</i> , देखतहुँ <i>dekhatāhū</i>	देखबतहुँ <i>dekhabatāhū</i> , देखबतहुँ <i>dekhabatihū</i> <i>dekhabatāhū</i> , देखबतहुँ <i>dekhatāhū</i> , &c.	देखबतहुँ <i>dekhabatāhū</i> , देखबतिहुँ <i>dekhabatihū</i> <i>dekhabatāhū</i> , देखबतहुँ <i>dekhatāhū</i> , &c.	देखबतहुँ <i>dekhabatāhū</i> , देखबतिहुँ <i>dekhabatihū</i> Or (with obj. in 2nd. pers.) देखबतौ <i>dekhabatāu</i> , &c.	देखबतहुँ <i>dekhabatāhū</i> , देखबतिहुँ <i>dekhabatihū</i> Or (with obj. in 2nd. pers.) देखबतौ <i>dekhabatāu</i> , &c.
2	देखते <i>dekhatē</i>	Same as 1st person.	देखतच <i>dekhatāch</i>	Same as 1st person, but no forms for object in 2nd person.	देखबत <i>dekhabatē</i> , &c.	देखबतच <i>dekhabatāch</i> , &c.	Same as 1st person, but no forms for object in 2nd person.	Same as 1st person, but no forms for object in 2nd person.
3	देखाइत <i>dekhatāit</i>	देखतथि <i>dekhatāithi</i>	देखते <i>dekhatē</i> Or (with object in 2nd person.) देखतौ <i>dekhatāu</i>	GROUP I. देखत <i>dekhatē</i> Or (with object in 2nd person.) देखतौ <i>dekhatāu</i>	देखबत <i>dekhabatē</i>	देखबतथि <i>dekhabatāithi</i> , &c.	GROUP I. देखबत <i>dekhabatē</i> Or (with obj. in 2nd. pers.) देखबतौ <i>dekhabatāu</i> , &c.	GROUP I. देखबत <i>dekhabatē</i> Or (with obj. in 2nd. pers.) देखबतौ <i>dekhabatāu</i> , &c.

Optional forms for *ab*-verbs throughout as in the first person, except in the short form of the 3rd person of Group I.

280. (a) (8) Past Indicative.

'I became visible,' &c.

'I showed,' &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subj. non- honorific. Object : non- honorific.)	GROUP II. (Subject : honorific. Object : non- honorific.)
1	देखलहुँ <i>dekhalhū</i>	देखली <i>dekhalī</i>	देखलिह <i>dekhalih</i>	देखलिओ <i>dekhalio</i>	देखलहुँ <i>dekhalhū</i>	देखलिओ <i>dekhalio</i>	देखली <i>dekhalī</i>	देखलिओ <i>dekhalio</i>
2	देखल <i>dekhal</i>	देखली <i>dekhalī</i>	देखलिह <i>dekhalih</i>	देखलिओ <i>dekhalio</i>	देखल <i>dekhal</i>	देखलिओ <i>dekhalio</i>	देखली <i>dekhalī</i>	देखलिओ <i>dekhalio</i>
3	देखल <i>dekhal</i>	देखली <i>dekhalī</i>	देखलिह <i>dekhalih</i>	देखलिओ <i>dekhalio</i>	देखल <i>dekhal</i>	देखलिओ <i>dekhalio</i>	देखली <i>dekhalī</i>	देखलिओ <i>dekhalio</i>

* Here and elsewhere the diphthong is often written as in देखलहुँ or देखलिओ (see § 13).

281. Verbal Nouns and Infinitives.

(1)

देखाय *dekhāy* (an optional and usual spelling of देखाइ *dekhāi* or देखाइ *dekhāe*), the condition of being visible ; obl. देखाइ *dekhāe* or देखाय *dekhāy*.

देखाबि *dekhābⁱ* or देखाय *dekhāy* (often spelt देखाइ *dekhāi* or देखाइ *dekhāe*), the act of showing. The oblique form of देखाबि *dekhābⁱ* is देखाबै *dekhābai* (with the usual variations of spelling), or देखाब *dekhābā*. That of देखाय *dekhāy* is देखाइ *dekhāe* or देखाय *dekhāy*.

(2)

देखाइब *dekhāeb* ; obl. देखैबा *dekhaibā* ; the condition of being visible, to be visible.

देखाइब *dekhāeb* ; obl. देखैबा *dekhaibā* : the act of showing, to show.

(3)

देखाइल *dekhāel* ; obl. देखैला *dekhailā* ; the condition of being visible.

देखाइल *dekhāol* ; obl. देखैला *dekhaulā* ; the act of showing.

282. Participles.

Present.

देखाइत *dekhāit*, seeing.

देखैत *dekhāit*, showing.

Past.

देखाइल *dekhāel*, seen.

देखाइल *dekhāol*, shown.

283. The following are examples of the use of verbs whose roots end in आ *ā*.

(a) (1) Old Present :—

फोटरा के तीर चढ़ाय के भट्ठी मारै । मरि जाय, *phoṭarā kē tīr carhāy*

ke *bhadri mārāi*; *mārī jāy*, Bhadri having aimed an arrow strikes Photrā. He dies.

अम्मत अंगूर के खाओ, *ammāt āgūr kē khāo*, who eats sour grapes ?

मैं कोन ठाम जतै नहिं जायि । कै बेरि अंगनहुँ सों बहरायि ॥

कै बेरि माँप धरप लै जायि । कै बेरि चून दही बदिं खायि ॥

sē kona thāma jatai nahī jāthi । *kai berī āganahū sō baharāthi* ॥
kai berī sāpa dharai lai jāthi । *kai berī cūna dahī badī khāthi* ॥

What place is there where he does not go ! How often does he go outside the court-yard ! How often does he catch hold of a snake and carry it away (thinking it a piece of rope) ! How often does he eat lime thinking it is curds. (Man. iii, 2, 4).

(a) (2) Present Conditional :—

नहिं पतियाज् तो आबिहै, *nahī patiyāh^u to ābihē*, (if) she do not have faith in you, then come.

(a) (3) Imperative :—

यार राखू मोर बात जाज् जोगिया घर ... अहाँ घुरि जाज् *yār rākhū mōr bāt, jāh^u jogiyā ghar ... ahāñ ghuri jāñ*, friend, heed my word, go home to Jogiyā ... let Your Honour return (home).

कहलकैन्हि हे अम्मा जाह जाह घर, *kahal^okainhi, 'hē ammā, jāh jāh ghar,*' he said respectfully, 'O mother, go, go home.'

खाह पिबैह चैन करैह, *khāh, pibāh, cain karāh*, eat, drink, be happy.

Precative Form :—काल्हिक दिन ले जैहै *kālhik din lē jāihē*, please take (it) away tomorrow.

(b) (4) Future Indicative :—

तीनू ममा भगिना जाप्रब कटैया सिकार, *tīnū mamā bhaginā jāeb kaṭaiyā sikhār*, we three, uncle and nephews, will go to Kaṭaiyā to hunt.

हमरो समधिआ ले के जैबौ जोगिया, *ham^orō samadhiyā lē ke jāibau jogiyā*, having taken our message also, you will go to Jogiyā.

हमरा पेटक आगि पृंहि मैं नहिं मिभाप्रत (for मिभाइत, § 271) *ham^a-rā pētak āgi ehiⁱ sā nahī mījhāet* (for *mījhāit*), the fire of my belly cannot be extinguished (potential passive) by this.

बाबू सुतले रहताह नहिँ जैताह, *bābū sutalē rahatāh; nahī jaitāh*,
(my) sons will remain asleep; they will not go.

खैताह-अन्हि से परलप बीत, *kaitāha-anhi sē parulae bīta*, (if)
he will eat, a whole age passeth away (see § 193).

(c) (5) Past Conditional :—

जौं हमहूँ तोहरा जकाँ अन्न तौलितहूँ तखन आद पाओ भरि एन्हर
ओन्हर सँ माँगि नहिँ खैतहूँ, *jaū hamahū toharā jakāṁ ann taulitahū*
takhan āi pāo bharī ēmhar ōmhar sē māṅgi nahī khaitahū, if, like you,
I had (traded and) weighed out food, I should not to-day have
eaten after begging a quarter of a seer (of food) from here and
there.

(c) (6) Present Indicative :—

कहलन्हि जे अहिरा कहाँ जाइहै । कहलक जे जाइही गाइक बथान,
kahlanhi jē ‘ahirā kahā jāihai?’ kahlak jē jāi-chī gāik bathān,
he (honorific) said, ‘O Ahirā, where are you (non-honorific) go-
ing?’ he (non-honorific) said, ‘I am going to (my) cowshed.’

उहनी धेनेँ जाइत अहिँ उरसीक डीह, *thehānī dhainē jāit achi*
urāsik dīh, taking his crutch along with him, he is going to Ursī
village.

(d) (8) Past Indicative :—

चिन्ता आओर ऊँड़ार नाँगड़ि सुटकाए केँ पड़ाएल, *cittā āor hūṛār nā-*
garī suṭkāē kēṁ paṛāel, the leopard and the wolf, hiding their tails,
ran away.

तखन सबऊ मिलि खाएल तार, *takhana sabahu mili khāela tāra*,
then all, having united, ate (poetic for खैलक *khailak*) the *tāl*
fruits. (Man. v, 11).

अग्नि प्रज्वलित देखि धूर्त सभ पड़यलाह (for पड़ैलाह) *agnī prajwalit*
dekhī dhūrt sabh paṛaylāh (for *paṛailāh*), seeing the fire blazing.
the knaves ran away.

(Note.—Here we have an honorific form used in its original
signification of a non-honorific plural. This sometimes occurs in
literature).

जत पौलन्हि खैलन्हि सभ बस्तु, *jata paulanhi (✓पाब pāb) khailanhi*
(✓खा *khā*) *sabha bastu*, all the things that he could get he ate.
(Man. v, 30).

Verbal Nouns.

प्रतबाँ बचन सुनि दीना भद्री गेल खिसियाय, *etabā bacan suni dinā bhadri gēl khisiyāy*, so much words having heard, Dinā and Bhadrī became angry. (See § 342).

The genitive of खाय *khāy*, the act of eating, *viz.*, खाएक *khāek*, is used to mean "food." Thus अपना अपना घर में सुन्नर खाएक करै-ग *apnā apnā ghar mē sunnar khāek karē-gā*, you will, each in your own house, prepare beautiful food.

ओना लेनें जैवे तो लोग कहतौ जे उदरा उदरी हो, *onā lēnē jāibē to lōg kahatau jē uṛarā uṛarī hō*, in taking them away with us (*i.e.* if we take them away with us) in that way people will say to you that we are each a pair in concubinage.

नेह हरेनें जेहन धेनु गार, *nēru herainē (for herailē) jehana dhenu gāi*, like a cow on losing her calf. (Man. iii, 17).

Present Participle :—See *Present Indicative*.

Cf. also निरालसी लोक भोज्य खायित हयि, *nirāṣī lōk bhōjya khāyit (for khāit) chathī*, people who are not lazy are eating food. (*Purush Parīkṣā*, p. 51).

Past Participle : See *Past Indicative*.

Conjunctive Participle :

धामीक सबद सुनि उठलीहि दीना भद्रीक मार चिहाय, *dhāmīk sabad suni uṭhālīhī dinā bhadrik māi cihāy*, having heard the voice of Dhāmī, the mother of Dinā and Bhadrī, being startled, rose up.

284. The following are examples of the use of verbs whose roots end in आब āb.

(1) (a) (b) **Old Present, and Present Conditional** :—

जै प्रकार सभ के किछु के देखाबी तँ चाही जे बुझि जाय, *jā ekarā sabh kē kicḥu kai dekhābī tā cāhī jē bujhi jāy*, if, having done something I show it to them, then they ought to understand.

अबैति हो गोआही गुजराब, *abaitī chau goāhī gujarāb*, she is coming to you (that) she may cause you to bear testimony.

बीछि बान के फल सभ पाए, *bīchi bāna kai phala sabha pāe*, they all obtain as the fruit arrows (sharp as) scorpions. (Man. x, 52).

सुति उठि नित दिन सुरुज के हाँथ उठाबै, *sūti uṭhi nit din suruj kē hāṭh uṭhābai*, daily, when they go to rest, and when they rise, they raise their hands to the sun (and pray).

(1) (c) Imperative :—

रे धिया पुता ताहिर मियाँक हबेली देखब, *rē dhiyā putā, tāhir miyāṅk hubēlī dekhab*, hulloa, girls and boys, show (me) Tāhir Miyaṅ's house.

चलह हो दादा धूनी उठाबह, *calāh, hō dādā, dhūnī uṭhābāh*, come. O brother, lift up the brazier (of fire).

बहोरन ममा के लबहोक बोलाय, *bahōran mamā kē lābhōk bolāy*, having called uncle Bahōran, bring him (here).

(b) (4) Future :—

(Old forms) :—

आठम भए हम अपनहिं आओब ।

जेहन बनत पुनु तेहन बनाओब ॥

āṭhama bhae hama apanahī āoba ।

jehana banata punu tehana banāoba ॥

I myself will come, having become (incarnate as) the eighth (child), as it will become (necessary), so will I bring it to pass. (Man. i, 32).

गाए महिसि सरकार लगाओब ।

लुटब सकल ब्रज जत धन पाओब ॥

gāe mahisi sarakāra lagāoba ।

luṭaba sakala braja jata dhana pāoba ॥

I will confiscate to government his cows and she-buffaloes, and plunder all Vraja of all the wealth I can find (in it). (Man. vi, 28).

नन्दी सँ रस रीति बचाओब, *nandī saṅ rasa rīti bacāoba*, thou wilt (*i.e.*, shouldst) conceal the way of love from (thy) sister-in-law. (Vid. xl, 12).

(Modern forms) :—

खूब अकड़ि अपन गहना कपड़ा सुनरताई आओर मुंहक चमक-चिमक
देखाएब, *khūb akarī apan gahanā kapṛāk sunarātāī āor mūhuk camak-*
cimak dekhāeb, with much swagger I shall display the beauty of
(my) ornaments and clothes, and the glory of my countenance.

हम अपनेक भल मानब आओर मदा गुन गाएब, *ham apānek bhal*
mānab āor sadā gun gāeb. I shall revere you, and ever sing your
praises.

जलदो रुपैया असूल करू। नहिं त पीछू पकताएब, *juladī rupaiā*
asul karū ; *nahī t pīchū pachṛāeb*. realize (honorific) the money
quickly ; otherwise you (honorific) will afterwards repent.

प्रकर उचित फल पैबह कालि, *ekara ucita phala paibaha* (for
paibāh) *kālī*, on the morrow shalt thou obtain the fitting fruit of
this. (Man. i. 38).

कहलक मोक्ष हमर जाँ आओत ।

जिबदत जाए प्रकौ नहिं पाओत ।

kahalaka sōjha hamara jō āota ।

jībaita jāe prakau nahī pāota ।

said they. 'if they shall come before us, not one will obtain
(permission) (*i.e.*, be able) to go away alive.' (Man. viii. 43).

चारू दीस बाट तकथि जे कोन दीस सौँ सलहेस ओताह, *cāru dīs*
bāṭ tākathī jē kōn dīs saū salhēs outāh, they watch the roads in
the four directions, (to see) from what direction Salhēs will
come.

(c) (5) Past Conditional :—

जनिहूँ तो बगहा में बरदो तमाकू लदबैतिष्टे, *janitahū to bagahā*
mē baradī tamākū ladabaitiṣṭe. if I had known, I should have
loaded a bullock with tobacco in Baghā.

जौहरी प्रकरा पबैत तो अत्यन्त खुसी होइत, *jauharī ekarā pabait*.
to atyant khūsī hoit, (if) a jeweller had found this, he would have
been very happy.

ओतहिं दुरागमन करैतहिं जमेया जाँजूरि, *autanhī, durāgaman*
karaitanhī jamaiyā jājari. (if) they had come to Jājari, his sons-
in-law would have celebrated the *durāgaman* ceremony.

(c) (6) Present Indicative :—

माइ बापक नाम छिपबैत छी, *māi bāpak nām chip^abait chī*, we are concealing the names of our father and mother.

हम तोहरा एक कहिनी सुनबैछिअइ, *ham toh^rā ek kahinī sun^abai-chiah^u*, I am causing you to hear (telling you) a story.

कनौली में सात सै पढ़ा अखाड़ा में खेलबैत अछि, *kanaulī mē sāt sai patthā akhāṛhā mē khel^abait achī*, in Kanauli he causes seven hundred athletes to play (*i.e.*, do gymnastics) on his arena.

But :—

एक सै एकैस डण्ड खेलाइत अछि अखाड़ा पर, *ek sai ekais ḍaṇḍ khelāit achī akhāṛhā par*, he performs one hundred and twenty exercises (*cognate accusation of an intransitive verb*) on the arena.

सदा भूँकि भूँकि केँ हमरा सब केँ भड़कबैअछि, *sadā bhūkī bhūkī kē hamarā sabh kē bhara^akabai-achī*, they make us quarrel by their continual barking.

तीनू गोटे अबैत छथि *tīnū gōṭē abait chathī*, the three (respect-ed people) are coming.

अबैति छौ *abaitī chau*, she is coming to you. (See under Old Present).

पानि बिनु अबैत छौक तेजैत अबैत छौक परान, *pāni bin^u abait chauk, tejait abait chauk parān*, without water (*i.e.*, athirst) he is coming to you, he is coming to you giving up his life (*i.e.*, at the point of death).

(d) (8) Past Indicative :—

बिद्यापति प्रह गाओल सजनौ गे ।

ई थिक नब रस रीती ॥

bidyāpati eha gāola, sajanī gē ।

ī thika naba rasa rītī ॥

(Saith) Vidyāpati, 'I sang this, O friend,

This is the way of young love.' (Vid. xxiii, 11).

चौदह कोस पकड़िआ चौकीदारी लिखाओल चोरक बनार नहिं
पाओल, *caudah kōs pakariā chaukīdārī likhāol, cōrak banār nahī*

pāol. I caused (letters) to be written to the police of fourteen *kōs* (round) *Pakariā*, and I found no trace of the thief.

को कहि कै हमरा बन्ध खोलौलिहि, *kī kahī kai hamārā bandh kholaulihī*. saying what (on what pretext) did you (fem.) get me released (from my) bonds?

एक दिन ओ अपना बेटा सब के बजौलक, *ek din ō apnā bētā sabh kē bajaulak*, one day he summoned his sons.

जत पौलन्हि खैलन्हि सब बस्तु, *jata paulanhi khailanhi sabha bastu*, he (*Kṛṣṇa*) ate all the articles (of food) which he found. (Man. v. 30).

कथा सब सँ बहुत बुझौलकै, *kathā sabh sā̃ bahut bujhaulakai*, he remonstrated much (with them) with many words.

(a) (9) Perfect Indicative :—

एक बक्स पठाओल अहि से अहाँक हेतु, *ek bakas paṭhāol achi. sē ahā̃k hētū*, I have sent a box, it is for you.

तखन अहाँ के खोलाओलि अहि, *takhan ahā̃ kē kholāoli achi*, then I (fem.) have released you.

(d) (10) Pluperfect Indicative :—

हम तोहरा पहिले हस्ती में उड़ौने रहिअइ, *ham toharā pahilē hassī mē ūṛaunē* (for *ūṛaulē*) *rahiah*, formerly I ridiculed you in sport.

Verbal Nouns :—

(1) (Obl.) आवण नहिं पावण से करब, *āvae nahī pāvae sē karab* you will do that (by which) he will not get (power) to come (i.e. be able to come, *āvae* for *ābai*, obl. of *ābī*). (Man. viii, 46).

(3) पछतोला सँ की भै सकैअहि, *pachṭaulā sā̃ kī bhai sakai-achi*, what can happen from regretting?

Participles :—

Present :—See Present Indicative.

Past :—सगरो बनल बनाओल घर बिगड़ि गेल, *sagarō banal banāol ghar bigarī gēl*, all (her) ready-made house (i.e., castle in the air) went to pieces.

Conjunctive :—

भद्रौ आबि के कहैत कथि, *bhadrī ābī ke kahait chathī*. Bhadrī, having come, is saying.

सभ मिलाफ क तौनि सै सँ किच्छु बड़ि जाएत, *sabh milāe kā tīnī sai sā kicchū barhī jāet*, adding all together there will be something over three hundred.

हाथ धै के लेलक उठाय, *hāth dhai ke lēlak uṭhāy*, seizing by the hand, raising (them) up, he took (them) (*i.e.*, he lifted them up).

Roots in इ *i* and ई *ī*.

285. Roots in इ *i* and ई *ī* are conjugated exactly similarly, the only difference being that, according to the usual rule, the long ई *ī* is shortened to इ *i* when it falls in the antepenultimate. Indeed the two most important roots of this class, पि *pi* or पी *pī*, drink, and जि *ji* or जी *jī*, live, may have the *i* either long or short.

As the model verb, I take the √सि *si*, sew. It will be observed that in the case of the √सि *si* there are a number of optional forms, in which the letter ब *b* is inserted between two concurrent vowels. In the case of the two verbs √पि *pi* or पी *pī*, drink, and √जि *ji* or जी *jī*, live, it is important to note that they almost invariably employ the forms with ब *b*. Indeed, I may say, that I have never seen or heard the forms without the ब *b* in the case of these two verbs, though natives tell me they can be used. The fact is that in these two verbs the ब is not inserted, but really belongs to the root, as will be seen when we compare the Sanskrit forms पिबति *pibati*, he drinks, and जीवति *jīvati*, he lives. It should also be noted that these verbs have their present participles पिबैत *pibait* and जिवैत *jibait* respectively, and insert ब *b* in other places, where they are not found in the case of √सि *si*. In order to illustrate the peculiarities of these two verbs, I give the conjugation of √पि *pi* or पी *pī* alongside of that of √सि *si*,

to facilitate comparison. In the case of √पि *pi* or पी *pī*, when there are two forms, one with long ई *ī* and the other with short इ *i*, I only give the one with long ई *ī*, and it must be remembered that a form with short इ *i* can also be used. √जि *ji* or जी *jī*, live. is conjugated exactly like √पि *pi* or पी *pī*.

286. (1) (a) Old Present.

‘I drink,’ &c.

‘I sew,’ &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subj : non- honorific. Object : non- honorific.)	GROUP II. (Subject : honorific. Object : non- honorific.)
1	सिई <i>siē</i> .		सिबिछे <i>sibiai</i> Or (with object in 2nd person.) सिबिछौ <i>sibiau</i>		पौबौ <i>pibi</i> .		पिबिछे <i>pibiai</i> Or (with obj. in 2nd person.) पिबिछौ <i>pibiau</i> .	
2	सि <i>si</i> .	Same as 1st person.	सिबिछे <i>siāh</i> , सिबिछे <i>sibāh</i> .	Same as 1st person, but no forms for object in 2nd person.	पौ <i>pī</i> .	Same as 1st person.	पौबिछे <i>pibāh</i> .	Same as 1st pers., but no forms for object in 2nd person.
3	सिए <i>siē</i> .	सिबिछि <i>siāhi</i> ; सिबिछि <i>sibāhi</i> .	GROUP I. सिछे <i>siai</i> , सिबि <i>sibai</i> Or (with object in 2nd person.) सिछौ <i>siau</i> , सिबौ <i>sibau</i> .		पौबे <i>pibē</i> .	पौबिछि <i>pibāhi</i> .	GROUP I. पौबे <i>pibai</i> Or (with obj. in 2nd person.) पौबौ <i>pibau</i> .	

287. (b) (4) Future Indicative. Second Form.

‘I shall sew,’ &c. ‘I shall drink,’ &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	सिख्वा <i>siab</i> .		सिख्वा <i>siabai</i> , सिब <i>sibai</i> Or (with object in 2nd person.) सिख्वा <i>siabau</i> , सिबौ <i>sibau</i> .		पीउव <i>pūb</i> .		पीउव <i>pūbai</i> , पीब <i>pībai</i> Or (with obj. in 2nd person.) पीउवौ <i>pūbau</i> , पीबौ <i>pībau</i> .	
2	सिख्वा <i>siabē</i> , सिब <i>sibē</i> .	Same as 1st person.	सिख्ब <i>siabāh</i> , सिब <i>sibāh</i> .	Same as 1st person, but no forms for object in 2nd person.	पीउब <i>pūbē</i> , पीब <i>pībē</i> .	Same as 1st person.	पीउब <i>pūbāh</i> , पीब <i>pībāh</i> .	Same as 1st person, but no forms for object in 2nd person.
3	Wanting.	Wanting.	Wanting.		Wanting.	Wanting.	Wanting.	

288. (b) (4) Future Indicative. Third Form.

‘I shall sew,’ &c. ‘I shall drink,’ &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	मिदतहूँ <i>sitalāh̃</i> , सितहूँ <i>sitalāh̃</i> .		मिदतहूँ <i>sitalai</i> , सितहूँ <i>sitalai</i> Or (with object in 2nd person.) मिदतहूँ <i>sitalau</i> , सितहूँ <i>sitalau</i> .		पिबितहूँ <i>pibitalāh̃</i> , पिबतहूँ <i>pibitalāh̃</i>		पिडतहूँ <i>pidtai</i> Or (with obj. in 2nd person.) पिडतहूँ <i>pidtai</i> .	
2	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.
3	मिदत <i>sitat</i> , मिडत <i>sitai</i> .	मिदतहि <i>sitalāhi</i> , मिटतहि <i>sitalāhi</i> .	GROUP I. मिदतै <i>sitalai</i> , सितै <i>sitalai</i> Or (with object in 2nd person.) मिदतौ <i>sitalau</i> , सितौ <i>sitalau</i> .		पौडत <i>put</i> .		GROUP I. पिडतै <i>pidtai</i> Or (with obj. in 2nd person.) पिडतौ <i>pidtau</i> .	

289. (c) (5) Past Conditional.

'Had I sewn,' &c.; 'I should have sewn,' &c.
 'Had I drunk,' &c.; 'I should have drunk,' &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	सिद्धन्तुँ <i>sīdāh̄</i> , सित्तुँ <i>sītāh̄</i> .		सिद्धन्ति <i>sīdāi</i> , सिति <i>sītai</i> Or (with object in 2nd person.) सिद्धन्तिञौ <i>sīdāu</i> , सितिञौ <i>sītāu</i> .		पिबन्तुँ <i>pibāh̄</i>		पिबन्ति <i>pibāi</i> Or (with obj. in 2nd person.) पिबन्तिञौ <i>pibāu</i> .	
2	सिद्धन्ते <i>sītē</i> , सित्ते <i>sītē</i> .	Same as 1st person.	सिद्धन्ते <i>sītāh̄</i> , सित्ते <i>sītāh̄</i> .	Same as 1st person, but no forms for object in 2nd person.	पिबन्ते <i>pibē</i> .	Same as 1st person.	पिबन्ते <i>pibāh̄</i> .	Same as 1st person, but no forms for object in 2nd person.
3	सिद्धन्ति <i>sītāthi</i> , सित्ति <i>sītāthi</i> .	सिद्धन्ति <i>sītāthi</i> , सित्ते <i>sītāi</i> Or (with object in 2nd person.) सिद्धन्तौ <i>sītāu</i> , सित्तौ <i>sītāu</i> .			पिबन्ति <i>pibāthi</i> .		पिबन्ति <i>pibāthi</i> . Or (with obj. in 2nd person.) पिबन्तौ <i>pibāu</i> .	

290. (8) Past Indicative.
 'I sewed,' &c. (Intransitive). 'I drank,' &c. (Transitive).

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subj. : non- honorific. Obj. : non- honorific.)	GROUP II. (Subject : honorific. Obj. : non- honorific.)
1	सिखलँहूँ <i>sialah̃h̃</i> , सिउलँहूँ <i>siulah̃h̃</i> .		सिखलिष्टे <i>sialiai</i> , सिउलिष्टे <i>siulai</i> Or (with object in 2nd person.) सिखलिखौ <i>sialiau</i> , सिउलिखौ <i>siulau</i> .		पौउलँहूँ <i>piulah̃h̃</i> .		पौउलँहूँ <i>piulah̃h̃</i> Or (with obj. in 2nd person.) पौउलौ <i>piulau</i> .	
2	सिखलँहूँ <i>sial̃h̃</i> , सिउलँहूँ <i>siul̃h̃</i> .	Same as 1st person.	सिखलाहूँ <i>sialah̃</i> , सिउलाहूँ <i>siulah̃</i> .	Same as 1st person, but no forms for object in 2nd person.	पौउलँहूँ <i>piul̃h̃</i> .	Same as 1st person.	पौउलँहूँ <i>piul̃h̃</i> . Same as 1st person, but no forms for object in 2nd person.	
3	सिखल <i>sial</i> , सिउल <i>siul</i> .	सिखलाहूँ <i>sialah̃</i> , सिउलाहूँ <i>siulah̃</i> .	सिखलँहूँ <i>sialai</i> , सिउलँहूँ <i>siulai</i> Or (with object in 2nd person.) सिखलौ <i>sialau</i> , सिउलौ <i>siulau</i> .		पौउलँहूँ <i>piulah̃h̃</i> .	पौउलँहूँ <i>piulah̃h̃</i> .	पौउलँहूँ <i>piulah̃h̃</i> Or (with obj. in 2nd person.) पौउलौ <i>piulau</i> .	

291. Verbal Nouns.

(1) सि *si*; obl. सिष्टे *siai* or
सिबै *sibai*; the act of sewing.

(2) सिञ्च *siab*; obl. सिञ्चबा
siabā. सिबा *sibā*; the act of
sewing, to sew.

(3) सिञ्चल *sial*; obl. सिञ्चला
sialā, सिला *silā*; the act of
sewing.

(1) पीबि *pībī*; obl. पीबै *pībai*;
the act of drinking.

(2) पीउव *pīub*; obl. पीउबा
pīubā; the act of drinking, to
drink.

(3) पीउल *pīul*; obl. पीउला
pīulā; the act of drinking.

292. Participles.

Present.

सिउत *siut*, सिइत *siit*, सिष्टे
siait, sewing.

पिबैत *pibait*, drinking.

Past.

सिञ्चल *sial*, सिउल *siul*, sewn.

पिउल *piul*, drunk.

293. It must be added that the root सि *si* also sometimes takes the forms of ✓ पि *pi* or पी *pī* (compare Sanskrit सीयति *sīyati*, he sews), but those given above are the usual ones. These three roots (सि *si*, पि *pi*, जि *ji*) are the only roots in ॢ i which I have come across.

294. I have met no examples of ✓ सि *si* in literature, but the following are examples of the two others:—

(a) (1) Old Present:—

भनहिं बिद्यापति तौ पय जीवे ।

अधर सुधा-रस जो पय पीवे ॥

bhanahī bidyāpati tauṁ paya jīvē ।

adhara sudhā-rasa jāuṁ paya pīvē ॥

Saith Vidyāpati, 'it (the bee) will live, so long as it drinketh the nectar of (your) lower lip.' (Vid. ii, 5).

लोभित मधुकर कोमल अनुसर ।

नब रस पिबु अबगाही ॥

lōbhita madhukara kausala anusara ।

naba rasu pibu abagāhī ॥

The bee, tempted (by its sweetness), cleverly searcheth for it, and, diving (into the lotus) sips the fresh honey. (Vid. xxix, 2).

जाइ पिआबिष्टे अधर सुधा रस ।

तो पय जीबथि जीवे ॥

jāi piābiṣṭe adhara sudhā rasa ।

taṁ paya jībathī jīvē ॥

Having gone (to her), cause her to drink (*causal verb*) the nectar of thy lower lip: then may she indeed live (present conditional) (*lit.*, live with life). (Vid. x, 10).

जमुना ह्रद् बिखबत के जानि ।

पसू पच्छि क्यो पिबै न पानि ॥

jamunā hrada bikhabata kai jāni ।

pasū pacchi kyō pibai na pāni ॥

Knowing the pool (in) the Jamunā (to be) like poison, no beast (or) bird drinks (its) water. (Man. iv, 20).

ता पर भमर पिबय रस सजनी गे ।

बैसल पंख पसारि ॥

tā para bhamara pibaya (for pibai) rasa, sajanī gē ।

baisala paṅkha pasāri ॥

On it, O friend, a bee drinks nectar, seated with outspread wings. (Vid. xv, 6).

(u) (3) Imperative :—

खाह पिबह चैन करह, *khāh, pibāh, cain karah*, eat, drink, be happy.

जुग जुग जिबथु बसथु लख कोस :

हसर अभाग जनक कोन दोस ॥

jūga jūga jibathu, basathu lakha kōsa |
hamara abhāga hunaka kona dōsa ||

May he live for ages (even though) he dwell a hundred thousand *kōs* (away from me). It is my misfortune. What fault is it of his ? (Vid. lviii, 2).

(b) (4) Future :—

तौ हमरा गादक दूध पीबै । मुंह भेलौक पिबैक । नहिं रे अहिरा
 दूध पीबै देबै तो एक जुम तमाकू दे, 'tō hamarā gāik dūdh pibē! mūh
 bhelaik pibaik!' 'nahī, rē ahirā, dūdh pibai dēbē, to ek jum
 tamākū dē,' 'you will drink the milk of my cow! you have made
 (lit., to you there is become) a mouth for (lit. of) drinking!' 'If
 you will not, O cowherd, give me milk to drink, then give me
 one mouthful of tobacco.' (Also example of 1st Verbal noun).

माधव आब न जीउति राही, *mādhava āba, na jīuti rāhī*, O Mād-
 hava, come. The fair one (*fem.*) will live no (longer) (Vid. x, 1).

(c) (6) Present Indicative :—

सीना गादक दूध लै पिबैत अहिं गुलामी जट, *sinā gāik dūdh lai*
pibait achi gulāmī jat, Gulāmī Jaṭ takes and drinks the milk of the
 cow Sinā.

(c) (7) Imperfect Indicative :—

दीना भद्री जिवैत बल उहे गबैत रहै, *dinā bhadri jibait chal uhe*
gabait rahai, when Dinā and Bhadrī were living, they used to
 sing that (song).

जो जिवैत बलाह दीना भद्री जोगिया नगर कौनो मुसहरनी नहिं
 कैलक सिंगार, *jō jibait chalah dinā bhadri jogiyā nagar, kauno*
musaharāni nahī kailak sīgār, if Dinā and Bhadrī were living in
 Jogiyā town, not one Musahar's wife would (have dared to) adorn
 herself. (Here the Past Indicative is employed in the sense of
 the Past Conditional).

(d) (8) Past Indicative :—

प्रहलद ब्रह्म तेजि पड परदेस गेल ।

कुसुम पिउल मकरंदा ॥

ehana baesa teji pahu paradesa gela ।
kusuma piula (for *piulak*) *makaranāḍā* ॥

At such (a tender) age my lord left me and went to a far country. (There) drank he the nectar of the flower. (Vid. lxvi, 8).

हरि भरि पेट पिउल दुध हरखि, *hari bhari pēṭa piula* (for *piulak*) *dudha harakhi*, Hari joyfully drank his bellyful of milk. (Man. ii, 51).

Verbal Nouns :—

(1) For पीबै *pibai* (obl.) and पिबैक *pibaik* (genitive), see example of future. So also किच्छु दूध दैति अछि । नेना सभ के पिबैक भरि भै जाइत छैक, *kicch^u dūdh daitⁱ achⁱ ? nēnā sabh kē pibaik bhari bhai jāit chaik*, does she give any milk? There becomes the fill of drinking for the children (*i.e.*, she gives all that is wanted for the children).

जिबइ दिखओ बर बालक लेब, *jibae* (for *jibai*) *diao baru bālaka lēb*, allow (her) to live, but, rather take the child. (Man. ii, 8).

आबइ बैसइ पिबि लइ पानि, *ābaha* (for *ābāh*) *baisaha* (for *baisāh*) *pibi laha* (for *lāh*) *pāni*, come, sit down, take a drink of water (*pibⁱ lāh* is an intensive compound, see § 342). (Vid. lxxx, 4).

Present Participle :—

जिबरत जाइ प्रकौ नहिं पाओत, *jibaita jāe ekau nahī pāota*, not one will be able to go away living. (Man. viii, 43).

जिबैत रहैत तो जोगिया अबैत पलटि, *jibait rahaṭ to jogiyā abait palatⁱ*, (if) they had remained living, then they would have returned back to Jogiyā.

देखलि सलहैस के कलालक भट्टी पर दारू पिबैत, *dēkhalⁱ sal^hēs kē kalālak bhaṭṭhī par dārū pibaṭ*, I (fem.) saw Salhēs drinking spirits at a grog-maker's still.

Conjunctive Participle :—

बोरम नदी में पानि पीबि के ऊपर होए, *bauram nadī mē pāni pibⁱ ke ūpar hōai*, he is (coming) up, having drunk water in the river Bauram.

Roots in ए ē.

295. Only two roots end in ए ē, viz. √दे dē, give, and ले lē, take. They are irregular throughout, and their conjugation will be given in chapter VI (§§ 314 ff).

Roots in ऊ ū and ओ ō.

296. These are conjugated as follows. It will be seen that, as in the case of verbs in इ i, a ब b is often optionally inserted. Sometimes we find य y instead of ब b. This is practically the only irregularity.

The model verbs are √चू cū, drip (intransitive) and √धो dhō, wash (transitive).

The most important of the roots in ओ ō is the √हो hō, become. This is very irregular, and will be conjugated in chapter VI (§§ 322 ff).

297. (1) (a) Old Present.

'I drip,' &c.

'I wash,' &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subj.: non- honorific. Obj.: non- honorific.)	GROUP II. (Subject: honorific. Obj.: non- honorific.)
1	चूँ <i>cū</i> , चुबी <i>cābi</i> .		चुरटे <i>cūtai</i> , चुबिटे <i>cābi</i> .		घोई <i>dhōi</i> , घोबी <i>dhōbi</i> .		घोइटे <i>dhōiai</i> , घोबिटे <i>dhōbi</i> .	
2	चू <i>cū</i> .	Same as 1st person.	चूँच <i>cāth</i> , चुबूँच <i>cābāth</i> .	Same as 1st person, but no forms for object in 2nd person.	घो <i>dhā</i> .	Same as 1st person.	घोँच <i>dhāth</i> , घोबूँच <i>dhōbāth</i> .	Same as 1st person, but no forms for object in 2nd person.
3	चूँ <i>cū</i> , चुबूँ <i>cābū</i> .	चूँच <i>cāth</i> , चुबूँच <i>cābāth</i> .	चूँ <i>cū</i> , चुबूँ <i>cābi</i> .	GROUP I.	घोय <i>dhōy</i> , घोबे <i>dhōbē</i> , घोये <i>dhōyē</i> , घोय <i>dhōy</i> .	घोँच <i>dhāth</i> , घोबूँच <i>dhōbāth</i> .	GROUP I. घोटे <i>dhōni</i> , घोबै <i>dhōbāi</i> .	

298. (b) (4) Futuro Indicativo. Second form.

'I shall drip,' &c. 'I shall wash,' &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subj : non- honorific. Object : non- honorific.)	GROUP II. (Subject : honorific. Object : non- honorific.)
1	चूष्य <i>cāab</i> , चूर्य <i>cāib</i> .		चूष्ये <i>cāabai</i> , चूर्ये <i>cāibai</i> , चूब <i>cābai</i> .		धोष्य <i>dhōab</i> , धोष्ये <i>dhōab</i> .		धोष्ये <i>dhōabai</i> , धोब <i>dhōbai</i> .	
2	चूष्ये <i>cāabē</i> , चूर्ये <i>cāibē</i> , चूबे <i>cābē</i> .	Same as 1st person.	चूष्ये <i>cāabāi</i> , Same as 1st person, but no forms for object in 2nd person.		धोष्ये <i>dhōabē</i> , धोष्ये <i>dhōabē</i> , धोबे <i>dhōbē</i> .		धोष्ये <i>dhōabāi</i> , धोष्ये <i>dhōabāi</i> , धोबे <i>dhōbāi</i> .	Same as 1st person, but no forms for object in 2nd person.
3	Wanting.	Wanting.	Wanting.		Wanting.		Wanting.	Wanting.

299. (b) (4) Future Indicative. Third Form.

‘I shall drip,’ &c. ‘I shall wash,’ &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subj.: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	चूषतहुँ <i>cūṣatah^h</i> , चूरतहुँ <i>cūratāh^h</i> , चूतहुँ <i>cūtāh^h</i> .	चूषतहुँ <i>cūṣatah^h</i> , चूरतहुँ <i>cūratāh^h</i> , चूतहुँ <i>cūtāh^h</i> .	चूषतिछे <i>cūṣatīc^h</i> , चूरतिछे <i>cūratīc^h</i> , चूतिछे <i>cūtīc^h</i> .	चूषतहुँ <i>dhōṣatah^h</i> , चोप्रतहुँ <i>dhōpratāh^h</i> .	चूषतहुँ <i>dhōṣatah^h</i> , चोतहुँ <i>dhōṣatah^h</i> .	चूषतहुँ <i>dhōṣatah^h</i> , चोप्रतहुँ <i>dhōpratāh^h</i> .	चोषतिछे <i>dhōṣatīc^h</i> , &c.	
2	Wanting.	Same as 1st person.	Wanting.	Same as 1st person.	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.
3	चूषत <i>cūat</i> , चूरत <i>cūat</i> .	चूषतयि <i>cūatath^h</i> , चूरतयि <i>cūratath^h</i> , चूतयि <i>cūtath^h</i> .	चूषतै <i>cūatai</i> , चूरतै <i>cūratī</i> , चूतै <i>cūtī</i> .	चोषतयि <i>dhōṣata-th^h</i> , चोरतयि <i>dhōratath^h</i> , चोतयि <i>dhōṣatath^h</i> .	चोषत <i>dhōṣat</i> , चोप्रत <i>dhōprat</i> .	चोषतयि <i>dhōṣata-th^h</i> , चोरतयि <i>dhōratath^h</i> , चोतयि <i>dhōṣatath^h</i> .	चोषतै <i>dhōṣatai</i> , चोरतै <i>dhōratī</i> , चोतै <i>dhōṣatī</i> .	GROUP I.

* Or चुबितहुँ *cubitāh^h*, and so throughout.

300. (c) (5) Past Conditional.

‘(If) I had dripped,’ &c.; ‘I should have dripped,’ &c. ‘(If) I had washed,’ &c.; ‘I should have washed,’ &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	धूतङ्गं cātah*, धूतङ्गं cūtah.		धूरतिष्ठे cūtai, चुतिष्ठे cūtai.		धोप्रतङ्गं dhōetah, धोनङ्गं dhōtah.		धोप्रतिष्ठे dhoeitai, धोतिष्ठे dhōitai.	
2	धूरते cūitē, धूते cūitē.	Same as 1st person.	धूरतश्च cūitah, धूतश्च cūtah.	Same as 1st person, but no forms for object in 2nd person.	धोप्रते dhōetē, धोते dhōitē.	Same as 1st person.	धोप्रतश्च dhōetah, धोतश्च dhōtah.	Same as 1st person, but no forms for object in 2nd person.
3	धूषत cāat, धूरत cūit, धूषेत cūait.	धूरतयि cūitah*, धूतयि cūtah*.	GROUP I. धूरते cūitai, धूते cūitai		धोषत dhōat, धोषत dhōet, धोषेत dhōait.	धोप्रतयि dhoeitah, th*, धोतयि dhōitah*.	GROUP I. धोप्रते dhoeitai, धोते dhōitai.	

* Or चुतिङ्गं cūitah*, and so throughout.

301. (d) (8) Past Indicative.

'I washed,' &c. (Transitive.)

'I dripped,' &c. (Intransitive.)

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subj. : non- honorific. Object : non- honorific.)	GROUP II. (Subject : honorific. Object : non- honorific.)
1	बूखलहुँ <i>cālahū</i> , बूरलहुँ <i>cālahū</i> .		बूखलिछ <i>cuahai</i> , बूरलिछ <i>cuahai</i> .		बोखलहुँ <i>dhōlahū</i> , बोपलहुँ <i>dhōlahū</i> .		बोखलिछ <i>dhōlahai</i> , बोपलिछ <i>dhōlahai</i> .	
2	बूखलै <i>cālahē</i> , बूरलै <i>cālahē</i> .	Same as 1st person	बूखलाह <i>cālah</i> , बूरलाह <i>cālah</i> .	Same as 1st person, but no forms for object in 2nd person.	बोखलहुँ <i>dhōlahū</i> , बोपलहुँ <i>dhōlahū</i> .	Same as 1st person.	बोखलहुँ <i>dhōlahai</i> , बोपलहुँ <i>dhōlahai</i> .	Same as 1st person, but no forms for object in 2nd person.
3	बूखल <i>cālah</i> , बूरल <i>cālah</i> .	बूखलाह <i>cālah</i> , बूरलाह <i>cālah</i> .	बूखलै <i>cuahai</i> , बूरलै <i>cuahai</i> .	GROUP I.	बोखलक <i>dhōlahak</i> , बोपलक <i>dhōlahak</i> .	बोखलन्हि <i>dhōlahanh</i> , बोपलन्हि <i>dhōlahanh</i> .	GROUP I. बोखलक <i>dhōlahakai</i> , बोपलक <i>dhōlahakai</i> .	

302. Verbal Noun.

- (1) चूबि *cūbⁱ*; obl. चूबै *cūbai*, (1) धो *dhō*, धोइ *dhōi*, धोबि
 चूटे *cūai*; the act of dripping. *dhōbⁱ*; obl. धोटे *dhōai*, धोबै
dhōbai; the act of washing.

303. Participles.

Present.

चूषत <i>cūat</i> , चूदत <i>cūit</i> , चूष्टेन <i>cūait</i>	| धोषत <i>dhōat</i> , धोषत <i>dhōet</i> , धोष्टेन
dripping.	| <i>dhōait</i> , washing.

Past.

चूषल <i>cūal</i> , चूदल <i>cūil</i> , dripped.	| धोषल <i>dhōal</i> , धोषल <i>dhōel</i> , washed.
--	---

Probably *b* *b* can be inserted in many more forms than are given above, but I have not met them. In conversation, a good deal depends on the personal equation of the speaker.

304. The only example of the use of a root in ऊ ū which I have noted in literature is the following :—

देखलक जे अंगूर प्रहन गुच्छ सभ पाकल टट्टी में लटकि रहल अहि कि
 जकरा में रस चूबि रहल अहि, *dekh^alak jē āgūr ehan gucch sabh pākal*
tattī mē rās cūbi rahal achⁱ, ki jak^arā sē ras cūbⁱ rahal achⁱ, he saw
 that such bunches of grapes were hanging ripe from the trellis.
 that from them (*lit.* from which) the juice kept dripping (Inten-
 sive compound, see § 342).

Examples of roots in ओ ō are more common. Such are :—

(a) (1) Old Present :—

प्रक रोये अमाँ दोसर रोबे चन्ना हाप्र हाय ।

तेसर रोबै दूध छाड़ि बलकवा रे हाप्र हाय ॥

ek rōyē amā; dōsar rōbē cannā, hāe hāy;

tēsar rōbai dūdh chārⁱ balak^awā, rē, hāe hāy.

One (person), the mother, weeps; a second, Cannā weeps, alas, alas! A third, a child leaving (its mother's) milk, weeps, ah! alas, alas!

(a) (3) Imperative :—

बाबू गोड़ हाँथ धोऊ, *bābū gōṛ hāṭh dhōū*, gentlemen, wash your feet and hands.

जोड़ि जन् फोखिह आओर काठी सबदि के तोड़ि दैह, *jaurⁱ jan^u phōāh, āor kāṭhī sabahⁱ kē tōṛⁱ daih*, do not open the string, and break the sticks.

(d) (8) Past Indicative :—

मारि लोभ सँ मुँह फोप्रलक, *mārⁱ lōbh sāⁱ mūh phōprak*, by reason of greed he opened his mouth.

1. Verbal Noun (oblique) :—

लगलाई कानै रोप्रे, *lag^alāh kānai rōai*, they began to wail (and) weep.

Past Participle :—

धोप्रल धाप्रल भेंडी पाँका लागै चाहै अहि, *dhōal dhāel bhēṛī pākā lāgai cāhai-achⁱ*, the well-washed sheep is about to fall into the slough. (Proverb = there's many a slip, etc.)

Conjunctive Participle :—

रोय रोय कजलि दहाय गेल ना, *rōya (for rōi) rōya kajali dahāya gela* (m.c. for *gēla*) *nā*, lo, weeping, weeping the collyrium was washed away (from her eyes). (Vid. xxvi, 4).

बान्ह फोप्र हरि छिदप्र लगाओलि, *bānha phōe (for phōi) hari hri-dae lagāoli*, unloosing (his) bonds, she took Hari to her heart.

फेरि गटख फो के प्रक प्रक काठी देलकै, *phērⁱ gṛhasth phō kē ek ek kāṭhī delokai*, then the farmer, having opened (the bundle), gave (them) the sticks one by one.

CHAPTER VI.

IRREGULAR VERES.

305. The following verbs are irregular :—

✓कर *kar*, do, make.

✓धर *dhar*, seize, place.

✓मर *mar*, die.

✓जा *jā*, go.✓आब *āb*, come.✓दे *dē*, give.✓ले *lē*, take.✓हो *hō*, become.

306. The roots कर *kar* and धर *dhar* are irregular in the formation of the past participle and of the tenses derived from it and also in the formation of the first and third verbal nouns. The two are conjugated on exactly parallel lines.

The past participle of the ✓कर *kar*, do, make, is कैल *kail*, often written कयल *kayal*, कयल (*i.e.*, कप्रल) *kael*, or कइल *kail*. From this the past tense is formed as follows. As before, only the most commonly used forms of Groups I and II are given :—

(d) (8) Past Indicative. 'I did,' 'I made,' &c.

PERSON.	SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	कैलहुँ <i>kailahū</i> , कैल <i>kail</i> .		कैलिऐ <i>kailiai</i> .	
2	कैलै <i>kailē</i> .	Same as 1st person.	कैलइ <i>kailāh</i> .	Same as 1st person, but no forms for object in 2nd person.
3	कैलक <i>kailak</i> .	कैलन्हि <i>kailanhī</i> .	GROUP I. कैलकै <i>kailakai</i> .	

Similarly the Perfect is कैलहुँ अहि *kailahū achī* or कैलै चो *kailē chī*, and the Pluperfect is कैलै चल्हुँ *kailē chalahū*.

The first **verbal noun** is regularly करि *karⁱ*, but usually takes the form कै *kai*, कय *kay*, or कै *kā⁵*.

The third verbal noun, like the past participle is कैल *kail*, not करल *karal*, oblique कैल *kailā*.

The √धर *dhar*, seize, place, is conjugated exactly like the √कर *kar*, the ध *dh* being substituted for the क *k*.

307. The following are examples of the use of the irregular forms of these verbs.

जखनहिं लेल हरि कंचु अचोरि ।

कत परजुगति कयल अंग मोरि ॥

jakhanahī lela hari kañcu achōri ।

kata parajuguti kayala āga mōri ॥

when Hari snatched away my bodice, how many devices did I make, as I twisted my limbs. (Vid. xxxi, 1).

हम अपराध कैल, *ham ap^arādh kail*, I committed a fault.

कहिओ जनम भरि चोरी नहिं कैली, *kahiō janam bharⁱ cōri nahⁱ kailī*, never in my whole life did I commit a theft.

लाख अपराध कैलौक, *lākh ap^arādh kailauk*, a hundred thousand faults I committed against you.

मारि केना कैल फोटरा के, *mārⁱ kenā kailē phōṭ^ṭerā kē*, how did you kill Photrā ?

जहि मुँह धैल कटैया ओहि मुँह धर अपना बाप के, *jehⁱ mūhē dhailē kaṭaiyā, ohⁱ mūhē dhar ap^anā bāp kē*, with the mouth with which you seized (me) in Kaṭaiyā, with the same mouth seize your own father.

तौ जो ददा कैल गुलामीक साथ बैर, *tō, hō dadā, kail gulāmīk sāth baīr*, you, O brother, made enmity with Gulāmī.

तौ छहि कथा पर भरोसा कैलह, *tō ehⁱ kathā par bharōsā kailāh*. you made belief on (i.e., you believed) this statement.

जैह कहलकै से कैलक, *jaiḥ kahal^okai. sē kailak*, as he said, so he did.

अंगूरक टाट पर जाल लगाय कँ ओकरा धैलक, *āgūrak tāt par jāl lagāy kǎ ok^arā dhailak*. having put a net on a vine trellis, he caught it (the bird).

ओकरा में कोन गुण हैक जे दाता ओकरा नेहाल कैलन्हि आओर हमरा कंगाल कैलन्हि, *ok^arā mē kōn guṇ chaik, jē dātā ok^arā nehāl kailanhⁱ āor ham^arā kāgāl kailanhⁱ*, what are his virtues that the Giver made blessings for him, and made me a beggar ?

तीनू मामा भगिना धैलन्हि कटैया पन्थक बाट, *tinū māmā bhaginā dhailanhⁱ kaṭaiyā panthak bāt*, the three, uncle and nephews, took the path of the road (to) Kaṭaiyā.

केवल राइड़ि बाओग कैल अइ, *kēbal rūharⁱ bāog kail ačⁱ*, I have sown (*lit.* done sowing) only rāhar.

हम प्रकार मारबा में बहुत दोड़-धूप कैलै बी। आओर तेसर खंड ई धैल अइ, *ham ek^arā mār^abā mē bahut daur-dhūp kailē chī, āor tesar khaṇḍ ī dhail ačⁱ*. in killing this (deer) I have done much exertion. And this third portion I have placed (here).

को करुना करि अमरन तेज, *kyō karunā kari abharana tēja*, some full of woe (*lit.* doing woe) cast aside their ornaments (Man. vii. 40).

हरि हरि कय पुनि उठति धरणि धरि ।

रैनि गमाबय जागी ॥

hari hari kaya (for kai) puni uṭhati dharaṇi dhari ।

raiṇi gamābaya (for gamābai) jāgī ॥

crying (*lit.* doing) 'Hari, Hari,' again she (is) rising, having lain upon (*lit.* having seized) the ground; so waking passeth she the night (Vid. x, 7).

प्रकरा सभ कँ किछु कै देखाबी, *ek^arā sabh kē kicch^u kai dekhābī*. having done something, let me show it to all these (boys).

धैरज धै रइ मिलत मुरारि, *dhāiraja dhai rahu, milata murāri*, having seized patience (*i.e.*, being patient), remain. Murāri will meet you (Vid. lxii, 6).

दौड़-धूप कैला सँ किछु नहिँ हैन, *daur-dhūp kailā sã kicch^u nahⁱ haiṭ*, nothing will occur (*i.e.*, you will get no benefit) from running about.

In one instance Vidyāpati (lxvi, 1) has a kind of long form of the conjunctive participle, *viz.*, करिष *karie* for करि *kari* (poetical for करि *kari*).

The verse runs :—

अबधि करिष पऊ गेलाह, *abadhi karie pahu gēlāh*, my husband went, having fixed a date for his return. Compare टुटिष *tuṭiṣ* in § 344.

308. The conjugation of the √मर *mar*, die, closely resembles that of √कर *kar* and √धर *dhar*, allowance being made for the fact that it is an intransitive verb. It is only irregular in the fact that its present participle is मरैत *marait* or मुष्टेन *muait*, and that its past participle is मरल *maral* or मुदल *mul*. Its past conditional is therefore मरितहुँ *maritah^ũ* or मुदतहुँ *mutah^ũ*, and its past indicative is मरलहुँ *maralah^ũ* or मुदलहुँ *mulah^ũ*. The 3rd verbal noun is the same as the past participle. The oblique form of the first verbal noun is vulgarly मुष्टे *muai* for मरै *marai*. See § 350.

309. I have not come across any forms of the irregular present participle in literature. The following are examples of tenses derived from the past participle :—

घन घन जे फ़ेलाह से मरल, *ghana ghana jē ailāha sē marala*, every troop that came (with him) died. (Man. x, 55).

ठामहि घूमि मुदल कै गोठ, *thāmahi ghūmi muila kai gōṭa*, several turned round and died on the spot. (Man. v, 41).

मुदल अरिष्ट भेल उपकार, *muila ariṣṭa bhēla upakāra*, the dead bull became a blessing. (Man. vi, 14).

मुदला पूतक बहुत नाओँ, *mulā (oblique) pūtak bahut nāō*, a dead son has many names (*i.e.*, is always spoken of affectionately). (Proverb).

हमरा मुदनेँ एक उरसी उद्गार, *hamarā muinē (for mulē, instr. of*

3rd verb. noun) *ek urāsī udgār*, from our death joy has arisen only in (the village of) *Ursī*.

310. The ✓जा *jā*, go, is conjugated like an intransitive verb in जा *ā* (see §§ 270 ff.), but is irregular in its past participle, and in the tenses derived from it. The past participle is गेल *gel*, fem. गेलि *gēli*. On the other hand, the third verbal noun (that in ल *l*) is regular, and does not follow the past participle. It is जाफल *jāfel*, obl. जैला *jailā*, not गेल *gēl*.

The following are the more usual forms of the tenses derived from the past participle :—

(d) (S). **Past Indicative.** 'I went,' &c.

PERSON.	SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	गेलहुँ <i>gēlah̃</i> .		गेलिछे <i>geliai</i> .	
2	गेलें <i>gēlē</i> .	Same as 1st person.	गेलाइ <i>gēlāh</i> .	Same as 1st person, but no forms for object in 2nd person.
3	गेल <i>gēl</i> .	गेलाइ <i>gēlāh</i> .	GROUP I. गेलै <i>gēlai</i> .	

The Perfect is गेलहुँ अछि *gēlah̃ ach̃i* or गेल हो *gēl ch̃i*, I have gone, I am gone. The Pluperfect is गेल चलहुँ *gēl chalah̃* or गेलें चलहुँ *gēlē chalah̃*, I had gone, I went a long time ago.

311. The following are examples of the use of the irregular forms of this verb:—

हम तोहरा हाथ सँ निकसि गेलहुँ *ham toharā hāth sã nikasī gēlah̃*, having emerged from your hand, I went, *i.e.*, I escaped from your clutches.

नान्हिटा बली गे तिरिया हम रमिता भै गेली *nānhitā chalī, ge tiriyaṁ ham ramitā bhai gēlī*, I was very young, O ladies, (when) I having become a wanderer went, *i.e.*, when I became a wanderer (see § 342 regarding the intensive compound भै गेली *bhai gēlī*).

तौं हमर तीनू कथा प्रखन्हि बिसरि गेलें, *tō hamar tinū kathā ekhanahī bisari gēlē*, you went having forgotten (*i.e.*, you have entirely forgotten) already the three words of mine (§ 342).

प्रतबहिँ मेँ गेलाह खिसियाय, *etabahiṁ mē gēlah̃ khisiyāy*, at only this much did you go into a rage (§ 342).

कहाँ गेल किअ भेल थारू दोनबार, *kahāṁ gēl kiā bhēl thārū donbār*, where has Tharū Donbār gone, what has become of him ?

एक कोस गेलाह हो बहोरन दुइ कोस गेलाह, *ek kōs gēlah̃, hō bahōran, dui kōs gēlah̃*. O Bahōran, they went one *kōs*, they went two *kōs*.

माँकी बैसलि दूध पर पाँखि गेल लपटाय, *māchiṁ baisaliṁ dūdh par, pākhiṁ gelai* (m.c. for *gēlai*) *lapatāy*, a fly sat on milk, (and) his wings went entangled (in it) (§ 342).

मटकुरी माथ सँ खसि टुकरी टुकरी भै गेलैक, *maṭakurī māth sã khasīṁ tukarī tukarī bhai gelaik*, the pitcher having fallen from her head became (*i.e.*, was broken to) fragments (§ 342).

एक पैघ लोकक घर मेँ रातिक समय आगि लागि गेलैन्हि, *ek paigh lōkak ghar mē rātik samay āgi lāgi gelainhī*, fire seized at night time the house of a rich man (§ 342).

ऊनक बाप मरि गेलथीन्हि, *hunak bāp marī gelaṭhinhī*, their (respected) father died (§ 342).

दुनू भाद मारल गेलथून्हि कटैया खाप, *dunū bhāi mārāl gelaṭhūnhī kaṭaiya khāp*, the two (respected) brothers were killed in Kaṭaiyā Khāp (Passive § 331).

कथी लय ओतय गेल बलहुँ । ओतय हमर खेत अकि ओकरा देखै गेल बलहुँ, *kathī lay otay gēl cha'ahⁿ ? otay hamar khēt achⁱ, ok^arā dē-khai gēl chalahⁿ*, why had you gone there ? My field is there, I had gone to see it.

It will be observed that this root is frequently used with the conjunctive participles of other verbs, to form what are called 'Intensive Compounds.' These will be fully explained in § 342. It is also used to form the passive voice as will be explained in § 331.

312. The ✓आब *āb*, come, is in most of its tenses conjugated like an intransitive verb in आब *āb*, see §§ 270 ff. Its past participle is, however, formed as if the root ended in आ *ā*, so that it is आप्रल *āel* (आयल *āyal* or आइल *āil*), not आओल *āol*. The following is therefore the conjugation of the past tense. Examples of the present, future, etc., will be found under the head of roots in आब *āb*.

(d) (8) Past Indicative 'I came.' &c.

PERSON.	SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	ऐलहुँ <i>ailahⁿ</i> .		ऐलिये <i>ailiai</i> .	
2	ऐल <i>ailē</i> .	Same as 1st person.	ऐलहि <i>ailāh</i> .	Same as 1st person, but no forms for object in 2nd person.
3	आप्रल <i>āel</i> .	ऐलहि <i>ailāh</i> .	GROUP I. ऐलै <i>ailai</i> .	

Similarly for the Perfect and Pluperfect.

The Present Participle is (regularly) अबैत *abait* (अबयित *abayit*). The 3rd singular Old Present is अबै *ābai* or आर *āē*, honorific आबयि *ābathī*, etc. The 1st singular future is आप्रब *āeb* (poetical also आओब *āob*). The Conjunctive Participle is आवि *ābī*, and also आइ *āi* (आय *āy*, etc.).

313. The following are examples of the use of this verb :—

खन परितज खन आबइ पास, *khana paritaja khana ābai pās*, sometimes she retreats and sometimes comes near him (Vid. viii, 3).

राऊ दूरि बसु निअरो न आबयि, *rāhu dūri basu niaro na ābathi*, Rāhu dwelleth afar, (and) doth not approach her (Vid. xiv, 8).

फेरि पलटि मोरंग नहिँ आप्रब, *phērī palatī mōrang nahī āeb*, again I will not come back to Mōrang.

गौरी आओत ना, *gaurī, āot nā*, O Gaurī, will he not come ?

जिबैत रहैत तो जोगिया अबैत पलटि, *jibait rahait, to jogiyā abait palatī*, if they had been living, then they would have come back to Jogyā.

ओतन्हि दुरागमन करैतन्हि, *autanhī durāgaman karaitanhī*, if they had come they would have performed the *durāgaman*-ceremony.

दुइ चारि पैसा खातिर हम टेलहुँ दरबाजा पर, *dui carī paisā khā-tir ham ailahū darabājā par*, for the sake of two or four pice I came to your doorway.

तीनू मिलि गेलाह हे बहोरन अकसर टेलह, *tinū milī gēlāh, hē bahōran, akasar ailāh*, the three went together, O Bahōran, (but) you came (back) alone.

कथी ला टेलीह दरबाजा पर, *kathī lā ailīh darabājā par*, for what did you (fem.) come to the doorway ?

एक बिदेशी आप्रल, *ek bidēsī āel*, a foreigner came.

सखि सभ देलि भवन कै सजनी गे ।

घुरि आप्रलि सभ नारी ॥

sakhi sabha dēli bhaban kai, sajani gē
ghuri āeli sabha nārī ॥

O friend, the bridesmaids brought me to the chamber, and then all the women (left me and) went back home (Vid. xxiii, 7).

निअ पडु परिहरि आदलि कमल मुखि । *nīa pahu parihari āli ka-mala-mukhi*, the lotus-faced girl came, having left her own husband (Vid. vii, 7).

अब ट्रेलह दीनाक पास भद्री, *ab ailāh dīnāk pās bhadrī*, now Bhadrī came near to Dinā.

ई देखि ओकरा मुँह में पानि भरि ट्रेलै, *i dēkhī okarā mūh mē pāni bharī ailai*, seeing this, water came into and filled his mouth (i.e., his mouth watered).

कालू सदा कनैत कनैत ट्रेलैक जोगियाक गाम, *kālū sadā kanait kanait ailaiḥ jogiyāk gām*, Kālū Sadā, weeping weeping, came to the village of Jogiya.

An example of the present participle will be found under the head of roots in आब *āb* (§ 284).

314. The roots दे *dē*, give, and ले *lē*, take, are conjugated exactly alike. It is sufficient to give the conjugation of the √ दे *dē*. That of √ ले *lē* can be ascertained by simply substituting ल *l* for द *d* throughout.

These two verbs present many irregularities. These are partly due to the combination of the final vowel of the root with the terminations, but are also due to the fact that there are really two pairs of roots, viz., √ दे *dē* and √ दि *di*, and √ ले *lē* and √ लि *li*. Sometimes one of the pair is used, and sometimes the other. Moreover, owing to दि *di* and लि *li* having short vowels, the long *e* of दे *dē* and ले *lē* is often shortened by analogy, so that, although I have, as a rule, only written a long *e* in the paradigms, a short *e* can always be substituted. This is shown from the use of these forms in poetry, where pairs like देब *dēb* and देव *deb*, लेब *lēb* and लेव *leb*, देल *dēl* and देल *del*, लेल *lēl* and लेल *lel* are of frequent occurrence. Numerous instances will be found in the examples given below.

Note that, as in the conjugation of the Old Present of the regular verb (see § 176), when a dissyllabic form ends in ट्रे *ai* derived from अहि *ahī* the long ए *e* is not shortened on that account

(though of course it may be shortened as above explained). Thus the long *ē* of देब *dēb* is not shortened in the form देबै *dēbai* (for *देबहि *dēbahī*). In the redundant form देबैक *debaik* (for *देबहिक *dēbahik*) it is, of course, shortened under the usual ante-penultimate rule.

I give the conjugation of the ✓ दे *dē* in Groups I and II pretty fully, as there are numerous irregular forms. The forms for Groups III and IV can easily be derived from these, and instances of them will be found among the examples.

315. (a) (1) Old Present. 'I give,' &c. Future (First Form).
'I shall give,' &c.

PERSON.	SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
I	दी <i>dī</i> .		दिष्टे <i>dīai</i> (poetical, दिअ <i>dīa</i>). Or (with object in 2nd person). दिऔ <i>dīau</i> , दिअङ् <i>dīah^u</i> .	
2	दे <i>dē</i> , देसि <i>dēsi</i> (poetical).	Same as 1st person.	दिअह <i>dīah</i> , दह <i>dāh</i> , दिअङ् <i>dīah^u</i> दिङ् <i>dih^u</i> , दङ् <i>dēh^u</i> , दैह <i>daih</i> , दछह <i>daeh</i> ,	Same as 1st person, but no forms for object in 2nd person.
3	दे <i>dē</i> , दिअ <i>dīa</i> , देअ <i>deā</i> , देओ <i>deo</i> , देए <i>dēē</i> .	देथि <i>dēthī</i> .	GROUP I. देष्टे <i>dēai</i> , Or (with object in 2nd person). देओ <i>dēau</i> .	

Similarly, *mutatis mutandis*, the Present Conditional and the Imperative. See the examples of these tenses below.

Second Form. 316. (b) (+) Future. 'I shall give.' Third Form.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	देब dēb, देबों dēbō, देबहू dēbah.		देब dēbai Or (with object in 2nd person.) देबो dēbau, देबहु dēbah. (देमौ dēmau, vulgar.)		देतहू dētah.		देनिछे dētai, Or (with obj. in 2nd pers.). देनिछो dētau.	
2	देब dēb.	Same as 1st person.	देबहु dēbah.	Same as 1st person.	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.
3	Wanting.	Wanting.	Wanting.		देत dēt, देत dāt.	देतणि dētahi.	GROUP I. देत dētai, Or (with obj. in 2nd pers.). देतो dētau.	

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
317. (c) (5) Past Conditional : '(If) I had given,' &c.	दितहूँ <i>ditahū</i> . { दितैं <i>ditē</i> . दैत <i>dit</i> . दैत <i>dēt</i> .		दितिछे <i>ditai</i> , Or (with object in 2nd person). दितिबो <i>ditiau</i> . { दितन्ह <i>ditāh</i> . Same as 1st person, but no forms for object in 2nd person.		दैलहूँ <i>dēlahū</i> , दैली <i>dēli</i> , दैल <i>dēl</i> . { दैलन्ह <i>dēlanh</i> . दैल <i>dēl</i> . Same as 1st person, but no forms for object in 2nd person.		देलैं <i>dēlai</i> , Or (with obj. in 2nd person). देली <i>dēli</i> . { देलन्ह <i>dēlanh</i> . देल <i>dēl</i> . Same as 1st person, but no forms for object in 2nd person.	
318. (d) (8) Past Indicative : 'I gave,' &c.								
PERSON.								
1								
2								
3								

319. Verbal Nouns.

1. दे *dē*, देइ *dēi*, दै *dā*, दै *dai*. दय *day*, दइ *dae*. देइ *dee*; the act of giving: obl. देमै *dēmai* or दैयै *dāi*.
2. देब *dēb*, the act of giving, to give; obl. देबा *dēbā*.
3. देल *dēl*, the act of giving; obl. देला *dēlā*. Its instrumental is देल्ले *dēlē*, or देनै *dēnē*. Similarly, for ✓ ले *lē*, we have लेल्ले *lēlē*. लेनै *lēnē*, or (a common corruption) नेनै *nēnē*.

320. Participles.

Present.

देत *dēt*, देइत *dēit*, or दैत *dait*, fem. देति *dēti*, दैति *daiti*, giving.

Past.

देल *dēl*, fem. देलि *dēli*, given.

321. The following are examples of the use of these two verbs. In several of the instances given these verbs form intensive compounds with the first verbal nouns of other verbs. In such cases the root meaning of 'giving' or 'taking' has almost disappeared. See § 342.

Old Present and First Form of Future:— कहिअ तं सभ अबरन दिअ काढ़ि, *kahia tā sabha abharana dia kāṛhi*, if you say (the word) I will tear off the ornaments from my body (intensive compound, § 342) (Man. vii, 43).

तोहरा कौक कया सभ सिखाय दिअऊ, *tohārā kaiek kathā sabh si-khāy diahū*. I will teach you (§ 342. and so elsewhere below) several matters.

किछु सीखि ले तं पठाय दिअक। बेस हमरा बालकक संग पठाय दिअक, *kicchu sikhī lē. tā paṭhāy diaik. Bēs, hamārā bālakak sang paṭhāy diauk*, let him learn a little, then I will send him. Good, send him with my son.

मदन बेदन दे मानस अन्त, *mudana bedana dē mānasa anta*, Love gives pangs in the inmost recesses of my soul (Vid. lxi, 2).

तेल सिन्दुर सब देलन्हि आओरि ।

चरि चरि चुर देअ (v. l. देओ) मथा गोआरि ।

tela sindura sabha dēlanhi āori ।

cari cari cura dea (or deo) mathā goāri ॥

Other herd-maidens all gave oil and vermilion, and going here and there put (*lit.* give) handfuls (of the same on each others') heads (Man. ii, 43).

ओ धरि दाओ कृष्ण देथि आइ, *ō dhari dāo kṛṣṇa dethi* (for *dēthi*) *āra*, adopting that trick Kṛṣṇa wards him off (*lit.* gives warding off) (Man. ix, 36).

राम भरोखा बैसि कै सबहिक मोजरा लेथि ।

जेहन जनिकर चाकरी तेहनें सन भरि देथि ॥

Rāma jharōkhā baisi kâ sabahika mojarā lēthi ।

Jēhana janikara cākarī tehanē sana bhari dēthi ॥

Rām sitteth at an upper window and taketh cognizance of all.
As each one's service is, so in full He payeth him.

उपर में सुगा देष्टे चक भाउर, *upar mē sugā dēṣṭe cak-bhāur*, above (them) the parrot flies in (*lit.* gives) circles.

Imperative : फेरि अपना में बाँटि ली, *phērī apnā mē bāṭi lī*. afterwards, let us divide (it) amongst ourselves.

एक चुरक दे पियाय, *ek curuk dē piyāy*, give one sip (of water) to drink.

ले गे गिरथाइनि हरवा ले, *lē, ge girathāinī. harawā lē*, take. O mistress, take (my) strings of beads.

धोबिनि कहप्र मुख उक दे लगाप्र, *dhobini kahae mukha uka de lu-gāe*, he says to the Dhōbin 'thrust a torch in (their) faces' (Man. viii, 10).

तोरित केसि कै देसि बजाप्र, *torita kēsi kē dēsi bajāe*. quickly summon Kōsi (Man. vi, 22).

वे इनाम देह हमरा तब तोहरा मन पुराप्रब, *sē inām dāh hamarā, tab tohārā man purāeb*, give me that reward. (and) I will fulfil for you (your) heart's (desire).

प्रक बैरि ददा डकुम दिङ्, *ek bēri, dadā, hukum dih^u*, give, O brother, the order but once.

सूपत बैचा देलौक सौदा देङ् पुराय, *sūpat bēcā delauk, saudā deh^u purāy*, I have given you barter-price of full weight, give me (therefore) the full weight in commodities.

दुनू सेर बैचा जोखि लेङ्, *duṇū sēr bēcā jōkhⁱ leh^u*, take and weigh these two seers of grain as barter-price.

भनहिँ बिद्यापति दैह सुमति मति, *bhanahⁱ bidyāpati daiha, sumati, mati*, saith Vidyāpati, O Wise One, give heed (Vid. xxvii, 5).

ब्राह्मण केँ दण्ड, *brāhmaṇ kē dāḍh*, give to the Brāhmaṇ (from a private letter written to the author).

दुनू चार दुनू हाँथ दे बैठाय दर्हक, *duṇū cār duṇū hāth dai baiṭhāy dahāk*, set down the two thatches with (*see below*) (your) two hands.

ओतहि रहथु दड़ फेरि हे सखि । दरसन देथु प्रक बैरि ॥

otahi rahathu dṛṭh phēri, hē sakhi । dārasana dethu eka bēri ॥

Let him dwell there permanently, but, O friend, let him give us a sight (of him) but once (in a way) (Vid. lxviii, 4).

Honorific Imperatives :—

प्रक बैरि डकुम दिअ, *ek bēri hukum diā*, be pleased to give thy order but once.

नहिँ खलीफा प्रक बैरि ठाढ़ भै के कुस्ती लिअ, *nahⁱ khalāphā ek bēri ṭhārḥ bhai ke kustī liā*, nay, Your Highness, once more stand up and wrestle a fall (*lit.* take a wrestle) (with me).

माधव जनि दीअड मोर दोस, *mādhava jani diāhu mora dōsa*, O Mādhava, do not give my blame (*i.e.*, blame me) (Vid. lxvii, 4).

सरन दिअओ सरनागत जानि, *sarana diāo saranāgata jāni*, (addressed to Viṣṇu) grant (me) protection, considering (me) as one who has taken refuge (with thee) (Man. i, 18).

आजुक दिन दिअौक कमाय, *ājuk din diāuk kamāy*, be pleased to work for this day (only).

हमरो नमस्कार लिखि दिअौन्हि, *hamarō namaskār likhⁱ diāunhⁱ*, please write down (*lit.* having written give) my compliments also.

प्रक सेर अन घटि नहिँ देबहीन्हि, *ek sēr an ghaṭi nahī debāhīnhī*,
please do not give (even) one seer too little.

Future :—

प्रातहिँ आध देस देब बाँटि, *prātaḥī ādha dēsa deba bāṭi*, at dawn,
having divided the country I will give (you) half (Man. vi, 31).

सिसु दुइ मारि नन्द लेब डाँड़ि, *sisu duhu māri nanda leba ḍāṇṇi*,
having killed the two children. I will take a fine from Nand
(Man. vi, 27).

मारब धनुखा देब खसाय, *mārab dhanukhā, dēb khasāy*, I will
kill him (with an arrow) from my bow, and will fell him.

तन्हिका भवन जनम हम लेब, *tanhikā bhabana janama hama lēba*,
in his house I will take birth (Man. i, 21).

सभ के देबौं हम चारि सेर बोनि, *sabh kē dēbō ham cārī sēr bonī*,
to all (others) I will give four seers (of grain) as wages.

देबहुँ गोआही गुजराय, *dēbahū goāhī gujāray*, I will bear testi-
mony.

धरती देबै लोटाय, *dharatī dēbai loṭāy*, I will throw (him) on
the ground.

तोरा देबौ मोती चूरक लडू, *tōrā dēbau mōṭī-cūrak laḍḍū*, I will
give you sweetmeats of fried pulse-grains.

तखन तोहरा फुरसति देबज् बीच में नहिँ देबज्, *takhan tohārā phu-
rasatī dēbahū. bic mē nahī dēbahū*, then I will give you leave to
depart : in the meantime I will not give you (leave).

हम तोहरा बचा लेबज्, *ham tohārā bacā lēbahū*, I will take
care of you.

नाहिँ ठाम देबैक धूनी खसाय, *tāhī ṭhām debaik dhūnī khāsāy*,
there will we set down our fire.

जौ लागि हाजिर करबै नहिँ तो लागि फुरसति नहिँ देबौक, *jau lāgi
hājir karabai nahī, tau lāgi phurasatī nahī debauk*, as long as you
do not produce (the thief), so long will I not give (Salhēs) leave
to depart for you (*i.e.*, as you request).

नहिँ रे अहिरा दूध पीबै देबै, *nahī, rē ahirā, dūdh pībai dēbē*, (if)
you will not, O cowherd, give (me) milk to drink.

बेरि बेरि देबकि गर्भ देब सय्य, *beri beri debaki garbha deba sabya*, turn and turn about shalt thou place all of them in Dēvaki's womb (Man. i, 29).

मातम संकरखित कै लेब । देबकि सौं रोहिनि कै देब ॥

sātama saṅkarakhita kai lēb । dēbaki sō rōhini kē dēb ॥

The seventh (child) thou shalt take, having withdrawn it from Dēvaki's (womb), and shalt give it to Rōhini (Man. i, 30).

परल अनाइत ते कथि अंतय ! बालमु दोस न देबा ।

paraḷa unāita tē kathī antaya । bālamu dōsa na dēbā (m.c. for *dēb*),

He is elsewhere unwillingly, thou shalt not (*i.e.*, do not) give blame to thy beloved (Vid. lxiv, 12).

जखन तौ हमरा काड़ि देबह तखन कहबइ, *jakhan tō hamarā chārī dēbāh. takhan kahabāh*, when you will let me go, I will tell you.

से बकम खोलि दुइ-टा रुपैया ओ आधा आधा सभ मशाला लक्ष्मी दाद के अपने चुपे देबैन्हि, *sē bakas khōlī dui-tā rupaiā ō ādhā ādhā sabh maśālā lachmī dāi kē apāne chupē debainhi*, having opened the box you will please give to the respected Lakṣmī Dēvi two rupees and half of each of the dainties.

नारद दैत-गए उकठी लारि, *nārada deta-gae ukāthī lārī*. Nārada will stir up some evil deed (Man. ii, 19).

हमरो काज भंग कै देत, *hamarō kāja bhaṅga kai dēta*, will he interrupt even my business (Man. v. 33) ?

हमहूँ हँठ होप्रब तो हमरो थै लेत, *hamahū hēth hōeb, to hamarō dhai lēt*, if I also shall descend. then he will seize me also.

देतौ लाख गारि ते अपराध, *dētau lākh gārī tē aparādhi*, for no fault she will give you a hundred thousand abuses.

घर घर जोगियाक दैतै पुराय, *ghar ghar jogiyāk detaik purāy*, from house to house the (people) of Jogiyā will fulfil (our order).

Past Conditional :—ग्रहि नहिं जनली अहाँ भद्री बी । हम सीना गादक दूध दितहुँ पियाय, *ehī nahī janālī ahā bhadrī chī : ham sinā gāik dūdh ditahū piyāy*, I did not know that you are Bhadrī (or) I should have given you the milk of the cow Sinā to drink.

जौं तौं हमरा नहिं काड़ितह आओर मारि दितह तखन ओ मोती
तोहरा हाथ लगैत, *jō tō hamārā nahī chāṛitāh, āor mārī ditāh, takhan*
ō mōtī tohārā hāth lagait, if you had not let me go, and had killed
me. then that pearl would have come into your possession.

Present Indicative:—सलहेसक पहरा सौं से तोरा इनाम दैत की,
salhēsak pahārā saū sē tōrā inām dait kī. (what I stole) from
Salhēs's guard, that give I thee as a reward.

मारैत अकि हाँक गाइ देइत अकि भड़काय, *mārait achī hāṅk, gāi dēit*
achī bharaṅkāy, they utter a howl, and throw the cows into dis-
order.

आलस्य ग्रहने कीरा अहि जे धन के धूरा के दैत अकि, *ālasya ehane*
kīrā ahī, jē dhan kē dhūrā kai dait achī, idleness is in such a man-
ner a worm that it turns wealth to dust.

धिया पुता भद्री के लेइत कैन्हि डाँटि, *dhiyā putā bhadrī kē lēit*
chainhī ḍāṭī, the girls and boys scold Bhadrī.

किच्छू दूध दैत अकि, *kicchū dūdh dait achī*, is she (a cow)
giving any milk?

Past Indicative:—

पथ अपराध पिशुन परचारल ।

तथिहुँ उतर हम देला ॥

patha aparādha piśuna paracārāl ।

tathihū utara hama dēlā (m.c. for *dēl*) ।

On the way the slanderers cast reproaches at me, and I answered them on the spot (Vid. xl, 9).

सूपत बैचा देलोक, *sūpat bēcā delauk*, I gave you barter-price
in full.

लाख अपराध कौलौक लाख गारि देलें, *lākh apārādh kailauk, lākh*
gārī dēlē, a hundred thousand faults I committed against you. a
hundred thousand abuses you gave me.

फोटरा गीदर कथी ला मरद औतार लेलें, *photrā gīdar kathī lā ma-*
rad autār lēlē, O Phoṭrā jackal, why did you take human form?

मेलि न मिलय देलहुँ हिम कोटि, *melī na milaya delahū hima*
kōṭī, even after bringing them together they do not unite. (though)
thou didst give ten millions of gold (Vid. xxx, 3).

सेहो देल कोन काज, *sēhō dela kona kājē*, even (if) you gave that, what good is it (Vid. lxiii, 2) ?

पहिल बचन उतरो नहिं देलि ।

नैन कटाक सैं जिव हरि लेलि ॥

pahila bacana utar-ō nahī dēli

naina kaṭāchu sā (m.c. for *sā*) *jiba hari lēli* ॥

Thou (*fem.*) gavest not even a reply to my first words, but with a glance of your eye you took away my life (Vid. xlix, 2).

बिह मोर परसन भेल । रघुपति दरसन देल ।

biha mora parasana bhēla ।

raghupati darsana dēlu (poet. for *dēlanhī*) ॥

The Creator was pleased with me. Raghupati gave (me) a vision (of himself) (Vid. xi, 1).

रानी के उठाय के भीमसैनक खटिया पर देल, ओ सोनाक पलंग मथा पर राखि लेल, *rānī kē ūthāy kai bhīm-sainak khatiyā par dēl* (vulgar for *dēlak*), *ō sōnāk palāṅg mathā par rākhī lēl* (vulgar for *lēlak*), he lifted the queen and put her upon Bhīm Sēn's cot, while he took the golden bed and placed it upon (his own) head.

तोहर बदन सन चांद होअथि नहिं ।

जैओ जतन बिह देला ॥

tohara badana sana cāda hoathi nahī ।

jaio jatana biha dēlā (m.c. for *dēl*, poetical for *dēlanhī*).

The moon doth not equal thy face, however great efforts the Creator made (*lit.* gave) (Vid. vi, 3).

गमार भेंड़ा सभ ग्रहि कपटी ऊँडार सभक कथा मानि लेलक । आओर कुरुर सभ के ऊँडारक ओतय पठाय देलक, *gamār bhēṛā sabh ehī kapaṭī hūrār sabhak kathā mānī lēlak*, *āor kukur sabh kē hūrārak otay pathāy dēlak*, the silly sheep believed the words of these deceitful wolves, and sent the dogs to where the wolves (were staying).

उमड़ि चलल के लेलक सलाम, *umaṛi calala kai lēlaka salāma*, he took leave to go and departed swaggering (Man. v, 36).

तिरिया देलन्हि सपना जोगिया गाम, *tiriyā dēlanhī sap^anā jogiyā*
gām, he gave (*i.e.*, showed) his wife a dream in Jogiyā village.

सबुज कमान लेलन्हि दीना भद्री हाँथ के, *sabuj kamān lēlanhī dīnā*
bhadri hāth-kē, Dinā and Bhadrī took up into their hands their
green bows.

देहि दुनू भाद कोड़ि देलथि, *dēhī dunū bhāi chōṛī dēlathī*, the
two brothers abandoned their bodies.

कतहूँ सँ दुद सै रुपैयाक चाँनी ओहि रसायनी के आनि देलकै, *katuhū*
sā dui sai rupaiāk cānī ohī rasāy^anī kē ānī dēlakai, having brought
from somewhere two rupees' worth of silver he gave it to that
alchemist.

सुनू इन्द्रासन छपन कोटि देवता जे इन्द्र जनम देलैन्हि, *sunū indrasan*
chapan kōṭī dēb^atā jē indra janam dēlainhī (vulgar for *dēl^akainhī*)
hear, ye fifty-six times ten million gods of heaven. (and) the Indra
who gave me birth.

ई सुनि के अतीथि उत्तर देलथीन्हि, *ī sunī kē ātīthī uttar dēl^athīn-*
hī, having heard this the respected ascetic gave answer politely.

Perfect Indicative :—

सुपत बैचि के देली अहि, *sūpat bēchī kē dēlī ahī*, having sold
I have given the full weight.

जोरावर सिंघ राजपूत डोला के देलक अकि घेरि, *jorāwar singh*
rājapūt dōlā kē dēluk achī ghērī. Jorāwar Singh, the Rajput, has
stopped the (brides') litters.

Pluperfect Indicative :—

अखन धै लेलै (or लेने or लेने or नेने) कलै तखन काड़ब की रचौ,
jakhān dhai lēlē (or *lēnē* or *lēnē*, or *nēnē*) *chalē, takhān chāṛab kī*
rahan, when you had caught me. why did you let me go?
(Literally, 'what letting go was there to you' ?)

जतवा जनिकर लेने कलि सुन्दरि ।

से सभ सोपलक ताहौ ॥

jatawā janikara lenē kali sundari

sē sabha sopalaka tāhī ॥

The fair one made over everything to everyone from whom she had taken them (Vid. x, 2).

Verbal Nouns :—

(1) See Conjunctive Participle : (Obl.) हमरा एक बकरी लेमैक अछि, *hamarā ek bakarī lemaik achī*, there is to me (necessity) of taking a goat, *i.e.*, I want to get a goat.

देखाय देमै जाइत छै, *dekhāy dēmai jāit chī*, I am going for (*i.e.*, in order to) showing you.

(2) कंगालक पूछब आओर अनौथिक उत्तर देब, *kāgālak pūchab āor atithik uttar dēb*, the question of the beggar, and the answer-giving of the holy man. (This is the title of a story).

(3) हाँथ लेलें बाढ़नि चलि भेलि, *hāth lēlē bāḍhni calī bhēlī*, taking (*lit.* by taking) in her hand a broom she went away.

हमर समाद लेने जाज जाँज्रि, *hamar samād lēnē jān jāñjarī*, having taken my message go to Jānjari.

अहिरा गोआर समाद नेने अबैत केक, *ahirā goār samād nēnē abait chaik*, Ahirā, the cowherd, is coming with (*lit.* on taking) the message.

Participles :—

Present :—See Present Indicative.

Past :—Compare Past Indicative.

The Past Participle, or possibly the 3rd verbal noun, of लेब *lēb*, is often used as a postposition meaning ‘on account of,’ ‘for the sake of,’ as in Man. ii, 38 :—

लाजक लेल मुख हरिओ न होअ, *lājaka lela mukha herio na hōa*, on account of shame, even looking you in the face does not take place.

Conjunctive :—चूटि दे धैलक पटि दे मारलक, *caṭī dē dhailak, paṭī dē mār^alak*, giving abruptness (*i.e.*, suddenly) he seized (him), giving instantaneous (*i.e.*, instantly) he struck (him).

मोर समाद जोगिया ले जाह, *mōr samād jogiyā lē jāh*, having taken my message, go to Jogiyā.

बाज सब ले के भेल तैयार, *bāj sabh lē ke bhēl taiyār*, taking his horses he became ready.

आस देइ फेरि कर न निरासे, *āsa dēi pheri karu na nirāsē*, having given hope, do not again make hopelessness (Vid. xlix, 4, corrected reading).

ककर सक अक्कि जे हमरा सोभा स उठा ल जाग्रत, *kakar sak achⁱ jē hamarā sōjhā sā ūṭhā lā jāet*, who has (sufficient) strength that he will lift (it) up from before me and take it away?

कतोक भूमि पर दे दे पटकलक, *katek bhūmⁱ pur dai dai paṭak^{al}ak*, how often placing it again and again on the ground she dashed it (i.e., how often she dashed it on the ground, but without result).

डौका के ले के उड़लि, *ḍōkā kē lē kē ūḍali*, taking the shell she flew (up in the air).

सीना बेना ले के चरबैत अक्कि बरा डौहक बथान, *sīnā bēnā lē ke car^{abait} achⁱ barā dīhak bathān*, he is herding (the cows) Sinā and Bēnā at the cowshed of Barā Dīh.

अपनऊ मन दय बुझु अबगहि, *apanahū mana daya bujhu abagāhē*, having applied (lit. given) your mind consider deeply (Vid. ii, 4).

जानि असक्य बक्क दए काइ, *jāni asakya bakka dāe chāra*, knowing him to be invincible he suddenly (lit. giving suddenness) let him go (Man. ix, 36).

हरि अनुमति लए ई मति भेल, *hari anumati lae ī mati bhēla*, having taken Hari's permission, this was (their) determination (Man. i, 26).

पहिरि माल बर देए हरि राम । कैल प्रवेश नरसक गाम ॥

pahiri māla. bara dee, hari rāma । kaila prabhēsa narēsaka gāma ॥

Having put on the garlands, having given the boon, Hari and Balarāma entered the king's village (Man. viii, 19).

The Conjunctive Participles are often used as postpositions. दे *dē*, etc., in the meaning of 'through,' 'by means of.' and ले *lē*, etc., meaning 'for.'

बड़ेरिक उपर दे निकसि चलैह, *baṭērik upar dē nikasⁱ calāh*, come out by means of (going) over the ridge-pole (of the thatch).

दुनू चार दुनू हाँथ दे बैठाय दईक, *dunū cār dunū hāṭh dai baiṭhāy dahāk*, set down the two thatches with (or by means of) (your) two hands.

तकरा दे के भेजब समाद, *tak^arā dē ke bhējāb samād*, by means of him we will send the message.

जाहि मरद लै जीवन सेबलै, *jāhⁱ marad lai jōban seb^al^ē*, the man for whose sake you have kept your virginity.

322. The ✓हो *hō*. become. is also used to supply the missing tenses of the verb substantive (see § 226). Its past participle is भेल *bhēl*, which is conjugated as the same principle as देल *dēl* and लेल *lēl*, that is to say the vowel may always be shortened *ad libitum*, so that we may always have either भेल *bhēl* or भेल *bhel*.

It has for its first verbal noun होइ *hōi* or भै *bhai*, with an oblique form होमै *hōmai*.

The tenses not formed from the past participle may all be regularly formed from हो *hō*, which, as in the case of ✓दे *dē* and ✓ले *lē*, may always be shortened to हो *ho*. Moreover, instead of हो *hō* or हो *ho*, we often have a base ह *hwa* or ह *ha*, so that the third person of the future may be होएत *hōet* or होएत *hoet* (or contracted होत *hōt* or होत *hot*), or हएत *hwait* or हएत *hait*. There are also the usual varieties of spelling. Thus होएत *hōet* is often found written होयत *hōyat*, होइत *hōit*, or होयित *hōyit*.

The optional shortening of the vowels and these various spellings are not shown in the paradigms, but numerous instances will be found in the examples which follow.

323. (a) (1) **Old Present.** 'I become,' 'I am,' &c.
(Including Present Conditional, Imperative, and first form of the Future).

324. (b) (4) **Future.** 'I shall become,' 'I shall be,' &c. (1st & 2nd persons in 2nd form, and 3rd person in 3rd form).

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	होई <i>hōi</i> , (Imperat. होऊ <i>hōu</i> .)		होइछे <i>hōiai</i> , Or (with object in 2nd person.) होइखौ <i>hōiau</i> .		होब <i>haib</i> , होइब <i>hōēb</i> , होइबौ <i>hōēbō</i> , होबौ <i>hōbō</i> .		होब <i>haibai</i> , होइब <i>hōēbai</i> , होबै <i>hōbai</i> , Or (with obj. in 2nd pers.) होबौ <i>haibau</i> , होइबौ <i>hōēbau</i> , होबौ <i>hōbau</i> .	
2	होई <i>hōē</i> , हो <i>hō</i>	होईछ <i>hōēh</i> , होइ <i>hōi</i> .	Same as 1st person, but no forms for object in 2nd person.		होब <i>haibō</i> , होइब <i>hōēbō</i> , होबै <i>hōbē</i> .	Same as 1st person.	होब <i>haibāh</i> , होबै <i>hōbāh</i>	Same as 1st person, but no forms for object in 2nd person.
3	हो <i>hō</i> (poetical), होइछ <i>hōē</i> , होइ <i>hōi</i> , होअ <i>hōa</i> , होय <i>hōy</i>	होअथि <i>hōathī</i> , (Pros. Cond. and Imperat.) होअथु <i>hōathū</i> .	GROUP I. होइ <i>hōai</i> , Or (with object in 2nd person.) होअौ <i>hōau</i> .		होत <i>hait</i> , होत <i>hwait</i> , होत <i>hōēt</i> , होत <i>hōt</i> .	होतथि <i>haitathī</i> , होतथि <i>hōetathī</i> .	होत <i>haitai</i> , होत <i>hōetai</i> , Or (with obj in 2nd pers.) होतौ <i>haitau</i> , होतौ <i>hōetau</i> .	GROUP I.

325. (c) (5) Past Conditional. ' (If) I had become, &c. 326. (d) (8) Past Indicative. ' I became, &c.		SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
PERSON.		SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
		GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1		बोइतहुँ hōitah̄.		बोइतितुँ hōitai.		भेलहुँ bhēlah̄.		भेलितुँ bhēlai.	
2		बोइतै hōitē.		बोइतच hōitāh̄.		भेलै bhēlē.		भेलच bhēlāh̄.	
3		बोइतयि hōitāih̄.		बोइत hōitai.		भेल bhēl.		भेलच bhēlāh̄.	

327. Verbal Nouns.

(1) होइ *hōi* or भै *bhai* (भइ *bhai*, etc.), the state of becoming.
Obl. होमै *hōmai*.

(2) होइब *hōeb* (होयब *hōyab*, etc.), or हैब *haiḅ* (हयब *hayab*, etc.), the state of becoming, to become. Obl. होबा *hōbā* or हैबा *haiḅā*.

(3) भेल *bhēl*, the state of becoming. Obl. भेला *bhēlā*.

328. Participles.

Present, होइत *hōit* (होइत *hōit*, होयित *hōyit*, होयत *hōyat*, etc.)
or कैंत *hwait*.

Past, भेल *bhēl*.

329. NOTE.—In the Southern Maithili tract we commonly hear the regular form होल *hōl*, or होअल *hōal*, instead of भेल *bhēl* for the past participle (with the tenses formed from it) and for the third verbal noun.

330. The following are examples of the use of this verb. Several instances will be noted of spellings different from those given in the paradigms:—

Old Present (and First form of Future).

भनहिं विद्यापति अपरूप नेह । जेहन बिरह हो तेहन सिनेह ॥

bhanahī bidyāpati aparupa nēha | jehana biraha hō tehana sinēha ॥

Saith Vidyāpati, 'O wondrous love, according to the length, of the separation so (more groweth) the passion' (Vid. lxxx, 7).

अरि मन होइ लोप भेल छिटि, *ari mana hōe lōpa bhela sriṣṭi*, to the enemies the mind becomes (*i.e.*, they imagine) (that) the universe has come to an end (Man. x. 45).

से हरखित मुंह हेरि न होए, *sē harakhita mūha hēri na hōē* (m.c. for *hōē*), therefore joyfully looking at (my) face (in a mirror) does not take place (*i.e.*, I no longer care to look at a mirror) (Vid. lxiii, S.)

चलु चलु मुंदरि सुभ करि आज ।

ततमत करइति नहिं होइ काज ॥

calu (m.c. for *calū*) *calu sundari subha kuri āja* ।
tatamata karaiti nahī hoe kāja ॥

Depart, depart, fair one, considering to-day to be propitious.
 If thou make delay, thine object will not be accomplished (Vid.
 xxv, 1).

गगन मगन होअ तारा *gagana magana hoā tārā*, the stars have
 become sunken in the sky (*i.e.*, it is dawn) (Vid. xxvi, 1).

दू पुनि तौनि न होई, *dū puni tīni na hōī*, two, however, cannot
 become three (Vid. xxix, 7). Here and elsewhere in Vid. *hōī* is
 m.c. for *hōy*, which is again for *hōe*. See under Imperative.

उपर होअथि ताँ ठामहि ठाम, *upara hoathī tō thāmahi thāma*, as
 he comes up (*i.e.*, when he came to the surface of the water) then
 (they were) there as before (Man. viii, 4).

बौरम नदी में पानि पीवि के ऊपर होए, *bauram nadī mē pāni pībī*
ke ūpar hōai, having drunk water in the Bauram river, he is be-
 coming up (*i.e.*, is ascending the bank).

से सुनि होअत्र त्रिपति मन दरद, *sē suni hoae* (for *hōai*) *nripati*
mana darada, hearing that (noise) there became in the mind of
 the king a pain (*i.e.*, he got a headache) (Man. x, 15).

Present Conditional :—

बुध जन हो से कहि बिसेख, *budha jana hō sē kahē bisēkha*, if a
 man be wise he tells the meaning (Vid. lxvii, 5).

जदि सन्दुष्ट होअ जनमक काल ।

बान्हि धरिअ बरु बन्दी साल ॥

jadi sansae hoā janamaka kālu ।

bānhi dharia baru bandī-sāla ॥

If there be doubt, then at the time of the child's birth bind
 her, yea, cast her into prison (Man. ii, 10).

जोड़हिं जोड़ लागि गेल जूधि ।

जे ने होअ किछु धरम बिरूधि ॥

jōṛahī jōṛa lāgi gela jūdhi ।

jē nē hoe kichu dharama birūdhi ॥

Equal with equal began the fight, in order that nothing might be done contrary to fair play (Man. x, 32).

जेहि सौं ओकर परवरण होइक से अबस्य कर्तव्य थौक, *jehi saũ ōkar paravaras̄ hōik* (for *hōaik*) *sē abasya kartabya thīk*, in order that there may be support for it (the child), the necessary action must certainly be taken.

Imperative :—

तौं हेट होअह, *tō hēth hōāh*, do thou become below (*i.e.*, descend from the tree).

हरि कह हलधर होउ समधान, *Hari kaha*, 'Haladhara, *hou samadhāna*,' Hari says, 'Haladhar, be of good courage' (Man. v, 17).

होउ परसन हे पुरउ मोर आसे, *hohu parasana he purahu mora āsē*, be gracious, (and) O fulfil my hope (Vid. xlix, 4).

जे बल होअओ सत्रु काँ तेहन, *jē chala. hohu satru kā̃ tehana*, what (day) that was,—may such be for my enemies (Man. vii, 60).

पुनु दरसन होअ पुनमति गंगे, *punu darasana hoh punamati Gaṅgē*, Holy Ganges, may I see thee once again (Vid. lxxviii, 2).

मंगि लाप्रब बित से जदि होय नित ।

अपन करब कोन काज ॥

māgi lāebu bita, sē jadi hoy nita ।

apana karaba kona kājē ॥

You will get wealth by begging. If that become everlasting, what will you do with that which is your own (Vid. li, 8) ?

Hoya is for *hōe*, as explained above.

नन्दी सँ रस रीति बचाओब । गुप्त बेकत नहिं होई ॥

nandī saĩ rasa rīti bacāoba । gupta bekata nahī hōī ॥

Daily you will conceal the way of love from your sister-in-law, (and therefore see thou that) that which is concealed be not revealed (Vid. xl, 12).

*Future Indicative :—*हम हब मगन रसातल फेरि, *hama haiba magana rasātala phēri*, I shall again become plunged into the infernal regions (Man. i, 14).

हमहूँ हेट होप्रब तो हमरो धे लेत, *hamah^u hēṭh hōeb, to ham^{arō} dhai lēt*, (if) I also shall descend (*lit.* become below), then he will seize me also.

नहिँ हेट होप्रबीं *nahi^u hēṭh hōebō*, I will not descend.

जिब जाप्रत परान बचत तैओ ने परसा गाक पर से हेट होबीं, *jib jāet parān bacat taio nē par^{asā} gāch par sē hēṭh hōbō*, whether I lose my life or save it, still I will not descend from the *pursā* tree.

परसाक गाक पर से हेट होबहो, *par^{asāk} gāch par sē hēṭh hōbahō* (for *hōbah^u*). you will descend (*i.e.*, please descend) from the *parsā* tree.

दोड़-धूप कैला सँ किच्छु नहिँ हैत, *daur-dhūp kailā sā kichh^u nahⁱ* *hait*, from running and fussing nothing will result.

से अब हैत तीन दिन मध्य, *sē abu hwaita tini dina mādhyā*, that will now occur within three days (Man. vii, 32).

ओ बालक घर घालक होप्रत, *ō bālaka ghara .ghālaka hōeta*, that child will become the destroyer of (your) house (Man. vi, 20).

होइत अमोघ मोघ कप्र जानि, *hoita (for hōet) amōgha mōgha kae jāni*, knowing that success will be non-success (Man. x, 35).

बनहिँ गमन कर होप्रति दोसर मति ।

बिसरि जाप्रब पति मोरा ॥

banahⁱ gumana karu (m.c. for *karū*) *hoeti dosara mati* ।

bisari jāeba (m.c. for *jāeb*) *pati mōrā* ॥

Thou wilt make thy way to the forest, and thy mind will become changed ; thou wilt, my Lord, forget me (Vid. lv, 3).

तोहरा सभक केसो टेढ़ नहिँ हैतइ, *toharā sabhak kēs-ō tēṛh nahⁱ haitah^u*, to you not a hair even will become crooked.

प्रह बेकूफ के कदाँ तक नीक अकिल हैतैक, *eh bēkūph kē kahā tak nīk akil haitaik*, how far will there be decent wisdom to this fool.

Past Conditional :—जोहरा प्रकरा पबैत तँ अत्यन्त खुसी होइत, *jauharā ekarā pabait. tā atyant khūsī hōit*, if a jeweller had got this, he would have been extremely happy (*lit.* happiness would have been).

Present Indicative :—किप्रक सबड़ होइकिअ मति मृढ़, *kieka sabahu hoi-chia* (for *chiai*) *mati mūṛha*, why are ye all of foolish mind. (Man. v, 22).

कौनो मुसहर ने घर से होइत अकि बाहिर, *kauno musahar nē ghar se hōit achī bāhir*, not one Musahar comes out (*lit.* becomes outside) of his house.

होइकि (v.l. ऊअकि) उपद्रव बारंबार, *hoichī* (v. l., *hwaichī*) *upa-draba bārambāra*, attacks are being continually made (upon us) (Man. iv. 4).

सामि-धन दया नष्ट होइक, *swāmi-dhan vṛtha naṣṭ hōich*, (my) master's wealth is being wasted in vain. (*Purush-Parikṣā*, p. 51).

Imperfect Indicative :—माक सबहि में लाही लागि गेलैक । नहिँ तँ बड़त होइत कल, *gāch sabahī mē lāhī lāgi gelaik. nahī tā bahut hōit chal*, the trees were attacked by blight, otherwise there would have been much (fruit). (Here the imperfect is, as sometimes occurs, employed in the sense of the past conditional.)

Past Indicative :—कोन तप चुकल भेलजँ जननी, *kona tapa cukala bhelahū janani*, what penance was omitted, that I became his mother (Vid. lxxix, 2).

अहाँ सभक कुसल-खेम बूझल मन आनंद भेल, *ahā sabhak kusal-chēm būjhal, man ānand bhēl*, I learned the news of your good health, (and) in my heart there became joy.

संग देव बरह्मा भेल आगु, *saṅga dēba barahmā bhela āgu*, Brahmā became (*i.e.*, stood) in front of the gods who were with him (Man. i, 9).

धरनी भार बेआकुलि भेलि । सुरभि रूप धै सुरपुर गेलि ॥

किछु नहिँ ततऊँ काऊँ सीँ भेल । धरनिक संग सबड़ जन गेल ॥

dharanī bhār beākuli bhēli । surabhi rūpa dhai surapura gēli ॥ kichu nahī tatahū kāhū sō bhēla । dharanika saṅga sabahu jana gēla ॥

The earth (fem.) became distressed with the burden, and, taking the form of a cow, went to Indra's paradise; but thence no assistance came to her from any one, and with the earth all its inhabitants went away (to Brahmā) (Man. i, 6).

ओहि अबसर धरनी भेलि आगू, *ohi abasara dhuranī bheli āgū*, at that moment the earth came forward (Man. i, 12).

कै बेरि काटि बनाओल नव कय ।

तैओ तुलित नहिं भेला ॥

kai beri kāṭi banāola naba kaya ।

taio tulita nahi bhēla (m.c. for *bhēla*) ॥

Many times he cut it and fashioned it anew, but still it could not equal (thy beauty) (Vid. vi, 4).

दीना भद्रौ ठाढ़ भेलहि, *dīnā bhadrī thāṛh bhē'āh*, Dīnā and Bhadrī became erect (*i.e.*, stood up).

भेलिह निसंक, *bheliha nisaṅka*, she became free from care (Man. iii, 9).

ठाढ़ि भेलिहि धनि आंगो न डोले, *thāṛhi bhelihi dhani āgo na ḍōlē*, the lady became motionless, not even do her limbs move (Vid. xxvii, 2).

एक दिन ब्रज महँ खेड़ि भल भेलइ, *eka dinu braja mahā kheṛi bhala bhelai*, one day there was an excellent game in Braj (Man. v, 12).

तोहरा सँ ई चूकि भेलइ, *toharā sā' ī cūki bhēlah*, from you this mistake has happened (*i.e.*, you have made this mistake).

कै मास सँ गाभिनि अकि । भेलैक त आठ मास, *kai mās sā' gābhini ach' ? bhelaik tā' āṭh mās*, from how many months is she in calf ? Eight months, indeed, were (*i.e.*, have passed).

फोटरा के देखि अजगुत भेलौक, *phoṭrā kē dēkh' ajagut bhelaik*, the seeing Phoṭrā was wonderful to you.

बहुत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिं करैकिष्टिन्हि, *bahut din bhela'inh' āhā lokani takājā nah' karaich'ist'inh'*, it is a long time since you pressed (him for the money).

Perfect Indicative :—चीज बसू सब अहाँक नोकसान भेल अकि, *cij bast' sabh ahā'k nokāsān bhēl ach'*, your property has been damaged.

Verbal Nouns :—

(1) Obl. होमप्र लागल अकासक बानि, *hōmae lāgala* (m.c. for *lāgala*) *akāsaku bāni*, there began to be a voice of (*i.e.*, from) the sky (Man. x, 35).

(2) मुर्गीक अंडा सभ सँ पैंघ मोती हमरा पेट में हैब कहिआ ध्यान में आवि सकैअकि, *murgik aṇḍā sabh sǎṁ p̄aiḡh mōtī hamrā pēt mē haiḡh kahiā dhyān mē āḡh sakai-achi*, can the existence of a pearl bigger than a hen's eggs in my belly come within (the realm of) thought ?

अन्धक नेत्र० हयबाक औखध अकि, *andhak nētra hayabāk* (for *haiḡbāk*) *aukhadh achi*, there is a medicine for the becoming of eyes of a blind man (*i.e.*, which gives sight to the blind).

Participles:—

*Present:—*हैत प्रात भेल नय हकार, *hwaita prāta bhela nagra ha-kāra*, on dawn becoming, there arose a cry in the town (Man. ii, 42).

होइत भिनसरवा भागि चलल, *hōit bhin^asar^awā bhāḡi calal*, as morning dawned he ran away.

जनिका जनम होइत हम गेलहुँ ।

ऐलहुँ तनिकर अंत ॥

janikā janama hoita, hama gēlahū ।

ailahū tanikara antē ॥

I returned at the death of him, at whose birth I went out (Vid. xxxix, 2).

मुक्तबन्ध होयित भेलाह, *mukta-bandh hōyit bhēlāh*, he became becoming released from his bonds (*i.e.*, he gradually got free).

Past: See Past Indicative.

*Conjunctive:—*बिमुखि सुतलि धनि सुमुखि न होइ, *bimukhi sutali dhanī sumukhi na hōi*, the damsel, not having become sweet-faced (*i.e.*, refusing to smile), slept with her face turned away (Vid. xxx, 2).

ब्याकुल भै सभ पऊंचल घाए, *byākula bhai sabha pahūcalu dhāe*, all becoming distressed ran up (Man. iv, 32).

भद्रोक आगू सल्लेस भै गेलह ठाढ़ि, *bhadrik āgū salhēs bhai gēlāh* (Hindi *hō gayā*) *ṭhārhi*, Salhēs became erect (*i.e.*, stood up) before Bhadri.

एक बेरि ठाढ़ भै के कुस्ती लिर्ब, *ek bēri thāṛh bhai ke kustī liā*,
just once, having stood up, wrestle a fall (with me).

आठम भग् हम अपनहिं आओब, *āṭhamā bhae hama apānahī āoba*,
having become the eighth (child), I shall come myself (Man. i.
32).

CHAPTER VII.

THE PASSIVE VOICE.

331. As in Hindī, the passive is usually formed by conjugating the past participle with the $\sqrt{\text{जा}}$ *jā*, go. The participle is liable to inflection as to gender, in which respect it agrees with the subject of the verb, but in other respects it remains unaltered. Thus देखल जाइब, *dēkhal jāeb*, means 'to be seen' देखल जाइत अछि, *dēkhal jāit achi*, he is being seen; देखल गेल, *dēkhal gēl*, he was seen; देखलि गेलि, *dēkhalī gēli*, she was seen. Examples of this form of the passive are the following:—

बड़ सुकुमार हमर स्वामी सलहेस । मारि सचल नहिं जाइबैन्हि, *bar suikumār hamar swāmī salhēs; mārī sahal nahī jāichainhi*, very tender is my lord Salhēs, a beating is not (*i.e.*, cannot be) borne by him. (Regarding the inanimate feminine मारि *mārī*, see § 186.)

भाइ जेठ कलङ् से मारल गेल कटैया, *bhāi jēṭh chalah, sē mārāl gēl kaṭaiyā*, he (who) was your elder brother has been killed in Kaṭaiyā.

जखन अपने मन चाही तखन तोड़बा लेल जाय, *jukhan apāne man cāhī, tukhan torābā lēl jāy*, when your soul desires, then having caused (the fruit) to be plucked, let it be taken away.

In old Maithilī poetry we sometimes find the passive participle put into a strong form in आ *ā*, as if we said देखला *dekhalā* for देखल *dēkhal*.

Thus, Man. vii, 12:—

मुइल असुर गोठ कुइला गेल, *muila asura goṭa chuilā gēla*, a dead Asura had been touched (by him, and he was consequently unclean).

332. Another form of the passive is formed by conjugating the first verbal noun with the verb पढ़ब *paṛab* or परब *parab*, to

fall. Thus देखि पड़ब *dekhⁱ parāb*, to be seen; देखि पड़ल *dekhⁱ parāl*, he was seen. The first verbal noun remained unchanged throughout. The whole is an intensive compound (see § 342), and the final इ *i* is often omitted.

Examples of the use of this form of the passive are:—

ई तँ केओ अपूर्ब दंगक लोक देख पड़ैअकि, *ī tā^ṭ keo apūrb dhaṅgak lōk dekh parai-achⁱ*, this, indeed, is seen (to be) (*i.e.*, is evidently) a person of some extraordinary kind.

कुमरबैनि अकि बा प्रखन नहिं । हँ किङ् किङ् बूझि पड़ैअकि, *kumarabaitⁱ achⁱ bā ekhan nahⁱ ? hā^ṭ kich^u kich^u būjhⁱ parai-achⁱ*, is she showing signs of being in calf or not? Yes, a little is becoming manifested.

333. A **Potential Passive** is formed for some verbs by adding आ *ā* to the root. Thus √देख *dēkh*, see, √देखा *dēkhā*, to be able to be seen, to be visible. This root *dēkhā* is conjugated exactly like any other intransitive root in आ *ā* (see §§ 270 ff). The potential passive indicates not so much that a thing *is* done, as that it *can* be done. Thus ई पोथी पढ़ाइअकि, *ī pōthī parhāi-achⁱ*, this book *can* be read, but ई पोथी पढ़ल जाइअकि, *ī pōthī parhal jāi-achⁱ*, this book *is being* read. Similarly (√मौन *mājh*, extinguish) we have हमरा पेटक आगि प्रहिं सँ नहिं मिभाप्रत, *hamarā pēṭak āgⁱ ehⁱ sā^ṭ nahⁱ mībhāet*, the fire of my belly will not be able to be extinguished by this.

—o—

CHAPTER VIII.

THE FORMATION OF TRANSITIVE AND CAUSAL VERBS.

334. As in other Indo-Aryan languages the intransitive verb in Maithilī can be made transitive and the transitive verb causal.

The transitive verb is generally formed by adding आब *āb* to the root, and the causal by adding अबब *ābāb*, but there are many exceptions. The roots thus formed are conjugated like transitive verbs in आब *āb* (see §§ 270 ff). We often find ब *w* written in-

stead of ब *b*, as in आव *āw*, अव *aw*, and this pronunciation is usually heard in Southern Maithili, but in the northern or standard dialect the sound is always that of ब *b*, no matter what is written.

In Hindī grammars we have rules about shortening the root vowel of certain causal verbs. These rules are not necessary in Maithili. The root vowels are shortened according to the regular rule of the short ante-penultimate vowel (see §§ 32 ff.).

It thus follows that in forms which consist of only two syllables, the root vowel is not shortened. Thus from √जाग *jāg*, 'be awake,' the transitive root जागाब *jāgāb*, which is also the shortest form of the 2nd person imperative, meaning 'awaken thou.' But the first person future of the transitive is जागाब *jagāeb*, with the *ā* shortened, as it is now in the ante-penultimate.

335. The following are examples of intransitive verbs becoming transitive, and causal. All verbs are given in the form of the infinitive, so as to show the shortening of the ante-penultimate vowel. It will be remembered that roots in आव *āb* form their infinitives in आब *āeb* :—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
गिरब <i>girab</i> , to fall,	गिराब <i>girāeb</i> , to fell,	गिरबाब <i>girābāeb</i> , to cause to fell.
चढ़ब <i>carhab</i> , to ascend,	चढ़ाब <i>carhāeb</i> ,	चढ़बाब <i>carhābāeb</i> .
पिघलब <i>pighalab</i> , to melt.	पिघलाब <i>pighalāeb</i> ,	पिघलबाब <i>pighalābāeb</i> .
लटकब <i>laṭakab</i> , to hang,	लटकाब <i>laṭakāeb</i> ,	लटकाबाब <i>laṭakābāeb</i> .
जागब <i>jāgab</i> , to awake.	जागाब <i>jagāeb</i> ,	जागबाब <i>jagābāeb</i> .
पाकब <i>pākab</i> , to ripen,	पकाब <i>pakāeb</i> ,	पकाबाब <i>pakābāeb</i> .
बाजब <i>bājab</i> , to speak,	बजाब <i>ba jāeb</i> , to call,	बजबाब <i>ba jāebāeb</i> .
	summon.	
लागब <i>lāgab</i> , to be applied, to begin.	लागाब <i>lagāeb</i> ,	लागबाब <i>lagābāeb</i> .
भीजब <i>bhijab</i> , to be wet.	भिजाब <i>bhijāeb</i> ,	भिजबाब <i>bhijābāeb</i> .

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
घूमब <i>ghūmab</i> , to go round.	घुमाएब <i>ghumāeb</i> ,	घुमबाएब <i>ghum^abāeb</i> .
डोलब <i>ḍolab</i> , to be shaken.	डोलाएब <i>ḍolāeb</i> ,	डोलबाएब <i>ḍol^abāeb</i> .
लेटब <i>lētab</i> , to lie down,	लेटाएब <i>leṭāeb</i> ,	लेटबाएब <i>leṭ^abāeb</i> .

In the above, note that the √बाज *bāj*, like the Hindi √बोल *bōl*, is intransitive.

Note also that no verbs insert ल *l* as sometimes occurs in Hindi. Thus:—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
जीअब <i>jīab</i> , to live,	जिआएब <i>jīāeb</i> , to make alive.	जिआबाएब <i>jīabāeb</i> , to cause to make alive.

336. In the same way transitive verbs form causal and double causals. Thus:—

TRANSITIVE.	CAUSAL.	DOUBLE CAUSAL.
सुनब <i>sunab</i> , to hear,	सुनाएब <i>sunāeb</i> , to cause to hear.	सुनबाएब <i>sun^abāeb</i> , to cause to be heard.
देखब <i>dēkhab</i> , to see,	देखाएब <i>dekhāeb</i> , to show.	देखबाएब <i>dekh^abāeb</i> , to cause to show.
देब <i>dēb</i> , to give,	देआएब <i>dēāeb</i> or दिआएब <i>diāeb</i> , to cause to give.	देआबाएब <i>deabāeb</i> or दिआबाएब <i>diabāeb</i> , to cause to be given.
धोअब <i>dhōab</i> , to wash,	धोआएब <i>dhōāeb</i> or धोबाएब <i>dhōbāeb</i> .	धोआबाएब <i>dhoabāeb</i> .
पीअब <i>pīab</i> , to drink,	पीआएब <i>pīāeb</i> or पीबाएब <i>pībāeb</i> , to give to drink.	पीआबाएब <i>piabāeb</i> .
सीखब <i>sīkhab</i> , to learn,	सिखाएब <i>sikhāeb</i> ,	सिखबाएब <i>sikh^abāeb</i> .

337. Many intransitive verbs with a short vowel in the root simply lengthen it to form the transitive, and form the causal regularly with आब *āb*; thus:—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
काटब <i>kaṭab</i> , to be cut,	काटब <i>kāṭab</i> , to cut,	काटबाप्रब <i>kaṭ^abāeb</i> .
गड़ब <i>garab</i> , to be buried.	गाड़ब <i>gāṛab</i> , to bury,	गड़बाप्रब <i>gaṛ^abāeb</i> .
मारब <i>marab</i> , to die.	मारब <i>mārab</i> , to kill,	मारबाप्रब <i>mar^abāeb</i> .
पालब <i>palab</i> , to be reared.	पालब <i>pālab</i> , to rear,	पालबाप्रब <i>pal^abāeb</i> .
लादब <i>ladab</i> , to be loaded.	लादब <i>lādab</i> , to load,	लादबाप्रब <i>lad^abāeb</i> .
निकासब <i>nikasab</i> , to come out.	निकासब <i>nikāsab</i> , to bring out.	निकासबाप्रब <i>nikas^abāeb</i> .

338. The following are irregular :—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
खुलब <i>khulab</i> , to be open.	खोलब <i>khōlab</i> ,	खोलबाप्रब <i>khol^abāeb</i> .
चूटब <i>chūṭab</i> , to go off,	चाड़ब <i>chāṛab</i> or चोड़ब <i>chōṛab</i> .	चड़बाप्रब <i>chaṛ^abāeb</i> or चोड़बाप्रब <i>choṛ^abāeb</i> .
टूटब <i>tūṭab</i> , to be broken.	तोड़ब <i>tōrab</i> or तोरब <i>tōrab</i> .	तोड़बाप्रब <i>tor^abāeb</i> or तोरबाप्रब <i>tor^abāeb</i> .
फटब <i>phaṭab</i> , to be rent.	फाड़ब <i>phāṛab</i> ,	फड़बाप्रब <i>phaṛ^abāeb</i> .
अटब <i>aṭab</i> , to be stopped.	अड़ाप्रब <i>aṛāeb</i> or आड़ब <i>ārab</i> .	अड़बाप्रब <i>aṛ^abāeb</i> .
बिकब <i>bikab</i> or बिकाप्रब <i>bikāeb</i> , to be sold.	बेचब <i>bēcab</i> , or बेचब <i>bēcub</i> .	बेचबाप्रब <i>bec^abāeb</i> .
रहब <i>rahab</i> , to remain,	राखब <i>rākhab</i> ,	रखबाप्रब <i>rakh^abāeb</i> .
खा <i>khā</i> , to eat,	खिआप्रब <i>khiāeb</i> , to feed, give to eat.	खिआबाप्रब <i>khiabāeb</i> .

Amongst others, the following verb takes the causal form, but does not use it in a causal, but only in a transitive sense; the causal form thus becomes an optional form of the transitive.

SIMPLE VERB.

कहब *kahab*, to say,

TRANSITIVE.

कहाएब *kahāeb* or कहाबाएब *kahā-bāeb*, to say.

339. A few examples of the Transitive and Causal verbs in literature may be given. Many more will be found under verbs in आब *āb* in § 284.

हीरा हीरा मति बाजू, *hīrā hīrā matī bājū*, say not 'diamonds diamonds.'

एक दिन ओ अपना बेटा सभ के बजौलकै, *ek din o apānā bētā sabh kē bajaul^akai*, one day he summoned his sons.

आगि लागल, *āgī lāgal*, fire was attached (to the house, *i.e.*, the house took fire).

खामी में लय किछे नहिं लगबैह, *swāmī mē lay kiai nahī lag^abai-chāh*, why do you not apply your mind in (*i.e.*, on the contemplation of) the Lord?

सूपत बैचि के देली अहि दियाय, *sūpat bēcī ke dēlī ahī diyāy*, I, having sold, have given the full weight, having caused (him) to give (tobacco in exchange).

अनाथ लोक काँ इच्छा भोजन देआबयि, *anāth lōk kā ichā bhōjan dēābathī*, to the destitute people he causes food to be given (according to) their desires (*Puruṣa Parikṣā*, p. 49).

बस्तु देअबयित छथि, *bastu deabayit chathī*, he is causing goods to be given (*Ib.*, p. 51).

जाइ पिआबिछे अधर सुधारस, *jāi piābhai adhara sudhārasa*, having gone, give her the nectar of your lower lip to drink (*Vid.* x, 10).

हम की की निकासू । आगि लागल भौंपड़ी जे निकसे से लाभ *ham kī kī nikāsū ? āgī lāgal jhōpṛī, jē nikasē, sē lābh*, what shall we bring out? When a hut is afire, whatever comes out, that is gain.

बहुत ऊपर जाइ के बाड़ि देलक, *bahut ūpar jāe kē chārī dēlak*, going up very high, he let it go.

धाबाक डारि तोरि माँहौ हौक, *dhābāk dārī tōrī mā̃chī haūk*, having broken off a branch of the *dhābā* tree, drive away the flies.

डुनू भाइ के खिचौलक, *dunū bhāi kē khiaulak*, she fed the two brothers.

—o—

CHAPTER IX.

COMPOUND VERBS.

340. Compound verbs may be classed as—(1) those formed with a verbal noun, and (2) those formed with a participle.

I. Those formed with a verbal noun are—

- (a) Intensives.
- (b) Potentials.
- (c) Completives.
- (d) Permissives.
- (e) Acquisitives.
- (f) Inceptives.
- (g) Desideratives.
- (h) Frequentatives.

II. Those formed from the participles are—

- (a) Continuatives.
- (b) Staticals.

Class I.—Compounds formed with the Verbal Noun.

341. As explained in §§ 178 ff., there are three verbal nouns, *viz.* :—

- (1) देखि *dēkhī*; obl. देखै *dēkhai* or देखँ *dēkhā*.
- (2) देखब *dēkhab*; obl. देखबा *dēkhabā*.
- (3) देखल *dēkhal*; obl. देखला *dēkhalā*.

The following are made with the direct form of the first verbal noun :—

- (a) Intensives.
- (b) Potentials.
- (c) Completives.

The following are made with the oblique form of the first verbal noun :—

(d) Permissives.

(e) Acquisitives.

(f) Inceptives.

(g) Desideratives are sometimes made with the genitive of the second verbal noun, but more usually with the oblique form of the first verbal noun.

(h) Frequentatives are made with the direct form of the third verbal noun.

342. (a) **Intensive** compounds intensify, or otherwise modify, the meaning of the verb whose root stands first in the compound. They are made by adding to the direct form of the first verbal noun one of certain auxiliary verbs. The verbal noun remains unchanged, and the auxiliary verb is conjugated throughout as usual. This second auxiliary conjugated member does not, however, retain its separate character and significance, but only modifies, in accordance with the general idea which it embodies, the meaning of the unconjugated verbal noun to which it is attached.

The first verbal noun ends in **इ** (देखि *dēkhī*). This final vowel is only half-pronounced, and, in these compounds, it is often dropped both in writing and in pronunciation; so that, in these compounds, we may have either देखि *dēkhī* or देख *dēkh*. This elision of *i* (or *y*, etc., see § 281) most frequently occurs in the case of verbs whose roots ends in vowels.

The auxiliary verbs usually employed to form intensives are :—

देब *dēb*, to give, implying in these compounds *intensity*.

डारब *ḍārab*, to throw, „ *violence*.

आप्रब *āeb*, to come, } „ *completion*.
जाप्रब *jāeb*, to go, }

पड़ब *paṛab* or परब *parab*, to fall. „ *chance*.

उठब *uṭhab*, to rise, „ *suddenness*.

रहब *rahab*, to remain, „ *continuation*.

लेब *lēb*, to take, „ *reflexiveness*.

Note that पड़ब *paṛab*, to fall, is also used to make passives.
See § 332.

Examples of such intensive compounds are :—

भरब *bharab*, to fill.

उड़ाब *urāeb*, to cause to fly.

हड़ाब *herāeb*, to lose.

खसाब *khasāeb*, to cause to fall.

काटब *kāṭab*, to cut.

बनब *banab*, to be made.

चलब *calab*, to go.

खाब *khāeb*, to eat.

पीअब *pīab*, to drink.

होब *hōeb*, to be, to become.

जाब *jāeb*, to go.

पुकारब *pukārab*, to call out.

होब *hōeb*, to be, become.

सूतब *sūtab*, to sleep.

पीअब *pīab*, to drink.

राखब *rākhab*, to place.

लेब *lēb*, to take.

भरि देब *bharⁱ dēb*, to fill up.

उड़ा or (उड़ा) देब *urāⁱ (or urā) dēb*, to squander.

हड़ा देब *hērā dēb*, to lose out and out.

खसाय देब *khasāy dēb*, to throw down.

काटि डारब *kāṭⁱ ḍārab*, to cut off.

बनि आब *banⁱ āeb* or बनि जाब *banⁱ jāeb*, to be completely made.

चलि जाब *calⁱ jāeb*, to go away.

खा जाब *khā jāeb*, to eat up.

पी जाब *pī jāeb* or पिबि जाब *pibⁱ jāeb*, to drink up.

हो जाब *hō jāeb*, भै जाब *bhai jāeb*, to become (definitely).

जाफ पड़ब *jāe paṛab*, to happen to go.

पुकारि उठब *pukārⁱ uṭhab*, to call out suddenly, give a scream.

हो रहब *hō rahab*, to be.

सूति रहब *sūtⁱ rahab*, to sleep on.

पी लेब *pī lēb* or पिबि लेब *pibⁱ lēb*, to drink, take to drink.

राखि लेब *rākhi lēb*, to lay by (for one's own use).

लै लेब *lai lēb*, to take for oneself.

343. It will be remembered that the conjunctive participle may be the same in form as the verbal noun. Phrases in which this form of the conjunctive participle occurs are not intensive compounds. Thus लै जाब *lai jāeb*, 'having taken to go,' 'to take away,' is not an intensive compound. If it were an intensive compound, it would mean 'to take completely,' which it does not

mean. On the other hand *दै जाएब dai jāeb* is an intensive compound and means 'to give out and out.' Again, while *बनि आएब banī āeb* is an intensive compound, and means 'to be completely made,' *निकसि आएब nikasī āeb* is 'having emerged to come,' i.e., 'to come out,' and is not an intensive compound, but is simply a phrase with the conjunctive participle. The essence of an intensive compound is that the auxiliary verb loses all or some of its proper meaning, which is not in the case in *निकसि आएब nikasī āeb*.

344. These intensive compounds are extremely common in Maithilī. Dozens of instances will be found on every page of any book in the language. The following are a few typical examples :—

काठी सबद्धि केँ तोड़ि दे, *kāthī sabahī kē tōṛī dē*, break the sticks.

हमरा लग पठाय देह, *hamarā lag paṭhāy daih*, send (them) to us.

सभ भेड़इ खाय गेल, *sabh bhēṛah^u khāy gēl*, they ate up all the sheep also.

तीनि सै सँ किच्छु बढि जाएत, *tīnī sai sã kicch^u bahī jāet*, they somewhat exceed three hundred.

सभ बस्तुजात जरि केँ बाउर भै गेल, *sabh bastujāt jarī kã chāur bhai gēl*, all the property being burnt became ashes.

एक खिखिरि कोनो फुलबारी में जाय पड़ल, *ek khikhirī kōnō phulā-bārī mē jāy paṛalī*, a she-fox happened to go into a certain garden.

अम्माक सबद सुनि दीना भद्रो उठल चिहाय, *ammāk sabad sunī dinā bhadri uṭhal cihāy* (for *cihāy uṭhal*), hearing their mother's words Dīnā and Bhadrī started up.

एक मुर्गा गोबरक ढेरी केँ चांगुर सँ उकटि रहल बल, *ek murgā gobarak ḍhērī kē cāṅgur sã ukaṭī rahal chal*, a cock was scratching (going along scratching) a dunghill with his claw.

किच्छु सीखि लेय, *kicch^u sikhī lēy*, let him learn (for himself).

अपना में बाँटि ली, *apnā mē bāṭī lī*, let us divide (it) among ourselves.

आबह बैसह पिबि लह पानि, *ābaha* (m.c. for *ābāh*), *baisaha* (*baisāh*), *pibi laha* (for *lāh*) *pāni*. come, sit down. take a drink of water (Vid. lxxx, 4).

In one place Vidyāpati employs a sort of long form of the first verbal noun.

जैतहिं हार टुटिग गेल ना, *jaitahī hōra tuṭie* (for *tuṭi*) *gela nā*, as I went my necklace broke in pieces (ना *nā* is expletive) (Vid. xxvi, २). Compare Vidyāpati's conjunctive participle करिग *kari* at the end of § 307.

345. (b) **Potential** compounds are formed by conjugating the verb सकब, *sakab*, 'to be able,' with the direct form of the first verbal noun of the principal verb. As in intensives, the final इⁱ is sometimes omitted. Thus:—

चलि सकब *chalⁱ sakab*, to be able to move.

बाजि सकब *bājⁱ sakab*, to be able to speak.

लिखि सकब *likhⁱ sakab*, to be able to write.

दे सकब *dai sakab*, to be able to give.

ले सकब *lai sakab*, to be able to take.

जाग सकब *jāe sakab*, to be able to go.

भेट सकब *bhēt sakab*, to be able to meet.

Examples from literature are—

ध्यान में आवि सकैअकि, *dhyān mē ābⁱ sakai-achⁱ*, it can come into thought, it is conceivable.

पकतौला सँ की भै सकैअकि, *pach^ataulā sã kī bhai sakai-achⁱ*, from regretting what can happen?

अंगूर सभक गुच्छ लग नहिं पऊच सकलि, *āgūr sabhak gucch lag nahⁱ pahūc sakalⁱ*, she could not reach the bunch of grapes.

346. (c) **Completive** compounds are similarly formed with the verb चुकब *cukab*, to be finished. The इⁱ is here also sometimes dropped. Thus:—

मारि चुकब, *mārī cukab*, to have finished beating.

खा चुकब, *khā cukab*, to have finished eating.

दे चुकब, *dai cukab*, to have finished giving.

Curiously enough, I have not noted any occurrence of this compound in literature.

347. (d) **Permissive** compounds are made by conjugating the verb देब *dēb*, to give, with the oblique form of the first verbal noun. Thus :—

कहै देब, *kahai dēb*, or कहँ देब *kahā dēb*, to allow to speak.

जाए देब, *jāe dēb*, to allow to go.

ओ ओकरा खाए देलकैक, *ō okarā khāe del^okaik*, he allowed him to eat.

कालू सदा दीना भद्री के बैसै देलथीन्हि, *kālū sadā dīnā bhadri kē baisai del^athīnhī*, Kālū Sadā allowed Dinā and Bhadrī to sit down.

नहिँ दूध पीबै देबै, *nahī dūdh pībai dēbē*, (if) you will not allow us to drink milk.

348. (e) **Acquisitive** compounds are similarly formed with the verb पाएब *pāeb*, to get. Thus :—

ओ उठै नहिँ पाबथि, *ō uṭhai nahī pābathī*, let him not get (permission) to rise.

जिबरत जाए प्रकौ नहिँ पाओत, *jibaita jāe ekau nahī pāota*, not one will get leave (i.e., be able) to depart alive (Man. viii, 43).

349. (f) **Inceptive** compounds are similarly formed with the verb लागब *lāgab*, to begin. Thus :—

कहँ लागब, *kahā lāgab*, to begin to speak.

दीअ लागब, *dīā lāgab*, to begin to give.

मारै लागल, *mārai lāgal*, he began to beat.

बाघ खाए लागल, *bāgh khāe lāgal*, the tiger began to eat.

बुढ़िया कहै लागलि, *buṛhiā kahai lāgalī*, the old woman began to say.

चारि जन आलसी पुरुष ततहिं असंक सूतल परस्पर कथा करय लगलाह,
cārⁱ jan āl^{asī} purukh tatahⁱ asaṅk sūtal paraspar kathā karay lag^a-
lāh, four lazy men, lying there without anxiety, began to talk to
 each other (Puruṣa Parikṣā, p. 51).

In one instance Manbōdh (i, 12) uses the oblique form of the
 second verbal noun in an inceptive compound, as follows:—

कमलासन किछु कहबाँ लागु, *kamalāsana kichu kahabā^ṇ lāgu*,
 (Brahmā) whose seat is on the lotus begins to say something.

350. (g) **Desiderative** compounds, as in Hindi, often indicate
 that something is on the point of occurrence. They are formed in
 two ways:—

(i) By the phrase देख्वा अछि *icchā achhⁱ*, meaning “there is a
 desire,” following the genitive of the second verbal noun in ब. b.

(ii) By the accusative, genitive, or simple oblique form of the
 first or second verbal noun with the verb चाहब *cāhab*, to wish:—
 Examples—

(i) देखबाक देख्वा अछि, *dekh^abāk icchā achhⁱ*, there is a desire
 of seeing, *i.e.*, I wish to see.

(ii) हम देख के चाहैकी, *ham dekha^a kē चाहै-ki*, I wish to see.

ओ बाज चाहैअछि, *ō bājā चाहै-achⁱ*, he wishes to speak.

मारै चाहलक, *mārai चाह^alak*, he wanted to kill (him).

धरै चाह फेरि साँपे, *dharai cāha pheri sāpē*, a snake again
 wishes to seize it (Vid. xxii, 6).

घड़ी बाजे चाहैचलि, *gharī bājai चाहै-chalⁱ*, the clock was about
 to strike:

हमहूँ अपना बालक के स्कूल में पठावै चाहैकी, *hamahū^ṇ ap^{nā} bālak*
kē skūl mē pathābai चाहै-ki, I also want to send my boy to
 school.

ओ जाय चाहैछथि, *ō jāe चाहै-chathⁱ*, he wishes to go.

ओ मरै (vulgarly मुट्ठे) चाहैत अछि, *ō marai (vulgarly muai)*
चाहैत achⁱ, he is at the point of death.

धोअल धाअल भेड़ी पाँका लागे चाहैअकि, *dhōal āhāel bhērī pākā lāgai cāhai-achī*, the sheep washed (for sale) is about to fall into the slough. (Proverb.)

प्रहि पोथी के पढ़क चाही, *ehī pōthī kē pṛhāk cāhī*, one should read this book.

तोहरा ओतय जाअक (or जाअ or जाअ के) चाही, *tohārā otay jāek (or jāe or jāe kē) cāhī*, you should go there.

बहुत सोच बिचारि के करैक चाही . . . पक्षेबाक नहिँ चाही, *bahut sōc bicārī kai karāik cāhī . . . pachāibāk nahī cāhī*, one should act after much thought and consideration . . . one should not regret.

In the above, note the use of चाही *cāhī*, equivalent to the Hindi चाहिये *cāhiyē*.

Class II.—Compounds formed with Participles.

351. (a). **Continuative** compounds are formed with the direct form of the masculine Present Participle. Thus:—

लिखैत जाअब, *likhait jāeb*, to continue writing.

पढ़ैत जाअब, *pṛhait jāeb*, to continue reading.

बजैत जाअब, *bajait jāeb*, to continue speaking.

जाइत रहब, *jāit rahab*, to continue going

पबैत आअब, *pabait āeb*, to go on finding.

पानि बहैत जाइअकि, *pāni bahait jāi-achī*, the water keeps flowing away.

नदी केर धार बहैत रहैअकि, *nadī kēr dhār bahait rahai-achī*, the stream of the river keeps flowing on.

352. (b) **Statical** compounds are similarly made except that the participle agrees in gender with the subject of the verb. Thus:—

कनैत चलब, *kanait calab*, to go along crying.

गबैत आअब, *gabait āeb*, to come singing.

एक स्त्री गबैति अबैअलि, *ek strī gabaitī abai-chali*, a woman was coming singing.

रसायनी ओहि राति के कतहुँ चलैत भेल, *rasāyanī ohī rātī kã katah^ũ calait bhēl*, the alchemist that night became going somewhere (i.e., took to his heels).

Quasi continuative or statical compounds are also formed with the third verbal noun or past participle, as in :—

पानि बहल जाइत अछि, *pāni bahal jāit achī*, the water keeps flowing away.

एक बाघ पड़ल फिरैल्ल, *ek bāgh paral phirai-chal*, a tiger was prowling about.

हमरा संग लागल चलैह *ham^{arā} sang lāgal calāh*, come along with me.

अढ़ाइ सै तँ बचलै रहत । आओर ओहि में सँ जे बाँचल निकसत, ओहि सभक नीक दाम भेंटत, *aṛhāi sai tã bac^{alē} rahat, āor ohī mē sã jē bācal nik^{asat}, ohī sabhak nīk dām bhēṭat*, at any rate a hundred will remain over and above, and from those that will remain over and above, I will get a good price for them. Note in this case that the locative of the verbal noun and the direct form of the participle are quite synonymous.

353. The equivalent of the Hindī चला जाना *çalā jānā* is the intensive compound चलि जाएब *calī jāeb* or चलि होएब *calī hōeb*. Thus :—

चलि गेल जोगिया जाँजरी, *calī gēl jogiyā-jāñjarī*, they went away to Jogiyā-Jāñjari

हाँथ लेल बाढ़नि चलि भेलि सिंघ दरबाज, *hāth lēlē bāṛhanī calī bhēlī singh dar^{abāj}*, taking the broom in her hand she went to the main door of the house.

कुंज भवन सँ चलि भेलि हे, *kuñja bhabana sã calī bheli hē*, (as) she came out of the arbour (Vid. xxi, 1).

चलि जाएब *calī jāeb* means 'to go away,' चलि होएब *calī hōeb* is simply 'to go.'

354. Attention has also been called in § 180 to the use of the instrumental or locative of the third verbal noun or past

participle to indicate continued action, especially to the phrases लेलें जाप्रब *lēlē jāeb*, to take away with one, and लेलें आप्रब *lēlē āeb*, to bring with one, equivalent to the Hindi लिये जाना *liyē jānā* and लिये आना *liyē ānā*, respectively. Equivalent to the Hindi ले आना *lē ānā* or लाना *lānā* is लै आप्रब *lai āeb*, or लाप्रब *lāeb*, to bring. Varieties of लै आप्रब *lai āeb* are लिआप्रब *liāeb*, लय आप्रब *lay āeb*, and लं आप्रब *lā āeb*. Equivalent to the Hindi ले जाना *lē jānā* is ले (लय or लं) जाप्रब *lai (lay or lā) jāeb*, to take away. Thus:—

किच्छु चाँनी हमरा ओतय लै आबह, *kičch^u cānī ham^{arā} otay lai ābāh*, bring some silver to my house.

सामी सलहस लाप्रब जादू सो लोभाप्र, *swāmī sal^hēs lāeb jādū saū lobhāe*, I will bring my lord Salhēs, having enticed him by enchantment.

हमरा सो की लेबै ओजह इनाम, *ham^{arā} saū kī laibai ojah inām*, what reward or present will you bring from me ?

हम चोरी कै लेलहुँ, *ham cōrī kai lailah^u*, having done theft, I have brought (it).

लै जाह, *lai jāh*, take away, as in § 180.

हमरा सोभा सँ उठा लं जाप्रत, *ham^{arā} sōjhā sđ ūthā lā jāet*, he will take it away from before me.

हमरो रंग रभस लय जेबह ।

लेबह कोन सनेसे ।

hamarō raṅga rabhasa laya jēbaha (for *jaibāh*) ।

laibaha (for *laibāh*) *kōna sanēsē* ॥

Thou wilt also take away also all my joy and passion,
What present will you bring (in return) (Vid. Iv, 2).

More usual than लाप्रब *lāeb* is the verb आनब *ānab*, to bring, as in दुर से रुपैयाक चाँनी ओहि रसायनी के आनि देलकै, *dui sai rupai-āk cānī ohī rasāy^{anī} kē ānī del^{ak}ai*, having brought silver (to the value) of two hundred rupees, he gave it to that alchemist.

PART IV.



INDECLINABLES.

A. Adverbs.

355. Henceforth I shall not transliterate.

The following lists have been collected :—

I. ADVERBS OF TIME.

प्रखन, आब	<i>Now.</i>	पहिले	<i>At first.</i>
तखन	} <i>Then.</i>	सबेर	} <i>Early, at dawn.</i>
तहिआ		सबेरेंक	
कखन	} <i>When ?</i>	अत्युख	
कहिआ		भोर	
जखन	} <i>When.</i>	कदाचित	} <i>Perhaps, some-</i>
जहिआ		कदापि	
आइ	<i>To-day.</i>	कहिओ	} <i>In the meantime.</i>
काल्हि	<i>Yesterday, to-mor-</i>	एतबा में	
	<i>row.</i>	निदान	} <i>At last.</i>
आइ काल्हि	<i>Now-a-days.</i>	अन्त	
परछ	<i>The day before yes-</i>	अन्तकाल	} <i>Often.</i>
	<i>terday, or the</i>	बेरिबेरि	
	<i>day after to-</i>	बारंबार	} <i>Quickly.</i>
	<i>morrow.</i>	सौम्र	
प्रतिदिन	} <i>Every day.</i>	लगले	<i>Instantly.</i>
अनुदिन		पश्चात्	} <i>Afterwards.</i>
सभदिन	} <i>Always.</i>	पाक्का	
सदा		फेरि	<i>Again.</i>
सबंदा	} <i>Continually.</i>	एकबेरि	<i>Once.</i>
निंति			

356. II. ADVERBS OF PLACE.

प्रतय	Here.	लगपास	On all sides.
ओतय	There.	समीप	Near.
कतय, कहाँ	Where ?	प्रहिकात	On this side.
जतय, जहाँ	Where.	ओहिकात	On that side.
ततय, तहाँ	There.	सर्वत्र	} Everywhere.
एम्हर	Hither.	सभठाम	
ओम्हर	Thither.	उपर	Above.
केम्हर	Whither ?	नीचे	Below.
जेम्हर	Whither.	पार	Across.
तेम्हर	Thither.	निकट	} Near.
कतहुँ	Somewhere.	नगीच	

357. III. ADVERBS OF MANNER.

अचानक	Suddenly.	त्रिधा or वृथा	} In vain.
अकस्मात्	} Accidentally.	व्यर्थ	
अचक मै		नाहक	
चुपे	Privately.	एना	Thus.
अति	Very.	किपे	Why ?
प्रथक	} Separately.	किपेक तँ	Because.
फराक		कोना, कोन तरहेँ	How ?
भटपट	} At once.	जेना, जँ तरहेँ	As.
भटद		तेना, तँ तरहेँ	So.
तथापि	} Nevertheless.	नीक	Well.
तैओ		सत्य	Truly.
यद्यपि	} Although.	सहज, सहजेँ,	} Gratis.
जदपि		सहज मै	
जैओ		इत्यादि, इआदि,	Etcetera.

358. IV. ADVERBS OF AFFIRMATION AND NEGATION.

हाँ, Yes.

बस, Enough !

निश्चय, Certainly.

नहिँ, ने, नै, न, No, not.

निस्सन्देह, Doubtlessly.

जुन, मति. No, do not (with imperative).

अवश्य, Necessarily.

359. The following are further examples of COMPOUND ADVERBS :—

एक बेरि, Once upon a time.

और कतहूँ, Elsewhere.

कहिअो कहिअो, Sometimes.

कतहूँ नहिँ, Nowhere.

नहूँ नहूँ, सुखे सुखे, Gently.

प्रतय धरि, Hitherto.

प्रखन धरि, Till now, yet.

नहिँ तँ, If not, else.

कहिअा धरि, कखन धरि, कहाँ तक,
Till when? How long?कहिअो न कहिअो, Some time or
other.

कहिअो नहिँ, Never.

कतहूँ न कतहूँ, Somewhere or
other.

दुनु दिश, On both sides, all round.

जखन न तखन, Now and then.

प्रहन ओछन, Indifferently.

एना नें एना, Somehow or other.

जौँ कहिअो, Whenever.

360. The following are examples in which adverbs take the signs of cases after them :—

प्रखनुक बेरि नौक बेक, Now is the best time. (Lit. The time of now is good).

तहिअा सँ आद भेट भेल अहि, I have not seen you since then till to-day. (Lit. From that time to-day a (first) meeting has occurred).

निदान केँ छेलाह, At last he came.

अन्तकाल में ग्यान भेलैन्हि, At length he came to his senses.

ओ आद केँ काहि कहैत अयि, He puts off from to-day to to-morrow. (Lit. He calls to-day to-morrow).

PARTICLES OF EMPHASIS.

361. These are ई and हि or हिँ, only, even, and ओ and ऊ or ऊँ, also, even. They are always used enclitically, and when any

of them is added to a word ending in आ, that आ is omitted. Examples : हमरौ, *mine only* (हमर + ई), or *me only* (हमरा + ई); प्रखनहिं, *even now, already*; हमरो or हमरहुँ, *mine also, or me also*; उतर, *a reply*, उतरौ, *even a reply*; अपनहुँ, *even one's own*.

B. Postpositions.

362. The following is a list of the more usual Postpositions:—

आगू, आगाँ, <i>Before</i> .	संमुख, सोभाँ, <i>Facing</i> .
पौछ, पाछ, पाछाँ, <i>Behind</i> .	साक्षात, <i>Before</i> .
बाड़ि, <i>Except</i> .	लेल, <i>For, on account of</i> .
ऊपर, <i>Above</i> .	बिनु, बिना, <i>Without, except</i> .
नीचाँ, <i>Beneath</i> .	बाहिर, <i>Out</i> .
पर, पै, <i>On, upon</i> .	संग, <i>With</i> . [(of).
भीतर, <i>Within</i> .	बदला, <i>In exchange (for), instead</i>
तक, <i>Up to</i> .	जकाँ, <i>Like</i> .

The above all govern either the simple oblique form or else the genitive case, saying बाड़ि, *except*, and बिनु or बिना, *without*. The latter governs either the Instrumental or the Dative, as in:—

बिना पुरुष सौँ कोना दिबस गमाप्रब, *how shall I pass my days without a husband?*

बिना पुरुष केँ बिआ प्रतेक बेरि रहतलि, *did a woman sleep so long without (her) husband*.

बाड़ि takes the accusative. खुँदचा बाड़ि किछु नहिं, *nothing but the husk*.

C. Conjunction.

363. The following are the more useful:—

आओर, औ, or ओ <i>And</i> .	को...को, <i>Either...or</i> .
के or कि, <i>That</i> .	परंतु, <i>But</i> .
ओ. <i>Else, even</i> .	नीं, <i>If</i> .
न, <i>Then</i> .	

यों is often idiomatically omitted. Thus :—

जोहरी प्रकार पबैत तँ अत्यंत खुस होइत, *if a jeweller had got this*
then he would have been much pleased.

364. D. **Interjections**, see § 93. Others as in Hindi.

ERRATA.

A few of these are important.

Page	5.	line	19,	for	see	read	obtain	
„	6,	„	7,	„	देखइ	„	देखइत	
„	7,	„	1 and 3	of footnote,	for	diphthongal	read	diphthongal
„	9,	„	.9,	for	द		read	द
„	„	„	17,	„	ण		„	ण
„	10,	„	19,	„	म लीवा		„	मलीवा
„	11,	„	2,	„	ā		„	au
„	12,	„	1	of footnote,	for	on	„	in
„	13,	„	10,	for	~ rh		„	~ rh
„	„	„	15,	„	खाँभ bhābh		„	खाँभ khābh
„	14,	„	7,	„	देखलङ्		„	देखलङ्
„	15,	„	2,	for	indicate by the sign,	read	indicate by the sign	,
„	16,	„	13,	„	अ a		read	अ a
„	21,	„	8,	„	पोथ		„	पोथी
„	„	„	12,	„	wā or wē		„	wā or wē
„	25,	„	5,	„	ōnā		„	sōnā
„	27,	„	8,	„	rower		„	rower ;
„	29,	„	5,	„	§ 10,		„	(§ 10,
„	„	„	6,	„	बङ्		„	बङ्
„	36,	„	10,	„	करोनी		„	करोनी
„	„	„	14,	„	डंगोनी		„	डंगोनी
„	39,	last line,	for	the			„	by the
„	44,	line	1,	for	हि		„	हि
„	46,	„	14,	„	ले		„	ले
„	„	„	17,	„	a a ब		„	a ब
„	49,	„	9,	„	बहिरा		„	बहिरा
„	52,	„	7,	„	al		„	all
„	„	last line,	„	t			„	it
„	53.	line	16,	„	कथं		„	कथं

Page 55, line 18, for o	read of
„ „ „ 21, „ carhābai	„ carhābai
„ 59, „ 2, from bottom, for म	„ में
„ 60, „ 4, „ „ „ में	„ में
„ 86, „ 11, for एद्दि	„ एद्दि
„ 90, „ 13, „ क	„ कै
„ 95, „ 23, „ केस... kēśa	„ केस... kesa
„ 109, „ 3, „ dekhau	„ dēkhan
„ „ „ 4, „ dekhah ^u	„ dēkhah ^u .
„ „ „ 6, „ औ	„ औ an
„ 120, „ 2, from bottom, for औ read हो	
„ 127, „ 1, and heading. This page should commence with § 197.	
„ 133, line 18, for कर-ग read करे-ग	
„ 139, „ 9, „ देव „ देव	
„ 155, „ 7, from bottom, for lagal ^a thīnh ⁱ read lagal ^a thīnh ⁱ	
„ 216, „ 9, for sees	read is visible
„ 270, „ 10, „ two	„ two hundred
„ 302, „ 2, from bottom, for नौ	„ जौ
„ „ last line, for न	„ त
„ 303, line 1, „ यौ	„ जौ

See § 4 APPENDIX

Table shewing the various alphabets used in Mithilā.

Dēva Nāgarī	Kaithī	Maithilī	English Transliteration	Dēva Nāgarī	Kaithī	Maithilī	English Transliteration
अ	शा	अ	a	अ	उ	अ	n
आ	शा।	आ	ā	ट	उ	उ	t
इ	२	उ	i	ठ	उ	उ	th
उ	३	ऊ	u	ड	उ	उ	d
ऊ	७	ऋ	ū	ण	अ	अ	dh
ऋ		ॠ	r	त	उ	उ	n
ॠ		ॡ	r̄	थ	अ	अ	t
ए	२	इ	ē	द	थ	थ	th
ऐ	३	उ	ai	ध	द	द	d
ओ	३।	ऊ	o	न	ध	ध	dh
औ	३।	ऋ	ai	प	ध	ध	n
अः	३।	ॠ	am	फ	ध	ध	p
इः	३।	ॡ	am̄	ब	ध	ध	ph
क	क०पु	क	k	भ	ध	ध	b
ख	ग	ख	kh	म	ध	ध	bh
ग	ग।	ग	g	य	ध	ध	m
घ	घ	घ	gh	र	ध	ध	y
ङ	७	ङ	ṅ	ल	ध	ध	r
च	७	च	c	व	ध	ध	l
छ	७	छ	ch	श	ध	ध	vorw
ज	७	ज	j	ष	ध	ध	s
झ	७	झ	jh	स	ध	ध	s
ञ	७	ञ	jñ	ह	ध	ध	h

The semi-vowel ॡ is not used by Kāyasths in writing Maithilī the vowel ॠ being substituted for it—

See § 4 APPENDIX

*A Sanskrit Slōka written in the three characters
of Mithilā.*

उप्रस्मात्स्वात्मीयताविहमिदमेवास्मदृश्यते • ॥
पमालुरपियत्कृशोनास्मद्दुःखंजिहीर्षेति ॥१॥

अस्मात्स्वात्मीयताविहमिदमेवास्मदृश्यते • ॥
पमालुरपियत्कृशोनास्मद्दुःखंजिहीर्षेति ॥१॥

*The Kayathi character is not adapted for writing
Sanskrit It has no form for short medial i, and
has no semivowel ya.*

अस्मात्स्वात्मीयताविहमिदमेवास्मदृश्यते • ॥
पमालुरपियत्कृशोनास्मद्दुःखंजिहीर्षेति ॥१॥



U. C. BERKELEY LIBRARIES



C070419552

